

1648
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ENGLANDS

Dust and Ashes raked up,

OR,

The King and People beguiled.

Being an Historical Narration, or a generall
Treatise upon the present warre, whose un-
lawfulness and Authors are so plainly set out, as pre-
sents his Majesties Sufferings, and the malice of
his Adversaries, to a more near and
convincing discovery.

Being likewise a Treaculent Object, which this
Generation must behold with Feare, the next with
Thanks, and to the Worlds end with
Dissimulation and Wonder.

And lastly, a true Glass, wherein every Subject that hath
a Conscience, may view it, that if he finde any thing
stand wrong in the dresse of his Allegiance to
his Prince, by this he may right it.

Nulla salus iniquo bello.

Printed at the last Siege and Surrendry of New-ark upon
Trent, by Eob. Thomas Dymock, his Majesties
true Servant.

Printed in the Yeare 1648.

ENGLAND

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OR

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Being an historical narration of a general
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Printed in the Year 1848

TO THE KING.

SIR,



WHEN Iohserv'd the fainting Language
of unprevailing Armes to draw short
breath, speak but fildome, and with a
feble utterance, almost all Swords be-
ing put to silence in your just quarrell;
I found it shyn high time to flourish
my Pen against your conspiring Cat-
tines, as David did his sling at the
brave of the Philistine: unlike weapons to cope with Goliath;
yet, I wish, Sir, to this of mine, a success like his, as the
proud Adversary growling: which glancing in his own strength,
presumes to despise you, that so (without hurting his head, which I
am confident he haib not on) I may kill or wound him at the
heart with this own usurped sword, the Scripture.

Sir, the times begge your pardon, without despairing of it; for
they humble themselves in the sense of their weaknesse, and
confesse their best merits too mean for the least favour or liking of
you my Royall Lord, whose onely acceptation can make them wor-
thy: Such as they are, I present them, because I owe them. Al-
though no other reason could make this a duty, nor that duty a
debt, but because you, Sir, as my Prince and wronged, know-
ledge otherwise on your Majesties behalf, nor benefits to me, ha-
ving at any time oblig'd these free labours: For, Sir, my poore
demeanors ashamed of their nakednesse, to which Fortune always
undid to lend a covering, could never disclose me to the Kings
eye, in whose presence, cloathed with Majesty, wise Solomon
appoints a standing onely to men of business, as their most singu-
lar reward.

A c

And

Don. Brown Cat. 296 A 126 11/16/37 v/c (2015)

The Epistle Dedicatory.

And although the injuries that grieve you, weighing your sufferings justly, and their want of grounds, have exceeded all proportion, and as I believe the highest upon earth; yet to the glad wonder of your friends, and amazement of your guilty enemies, who it is hoped will shortly split their malice, or themselves, upon the Diamond Rock of your religious Constancy. You are able, God be praised, to keep your mind still higher, and your patience above your sufferings: which being the honour'd, but unweildy Badge of Saints, and sent you from Heaven, your self, great Sir, that wear it thus contentedly, must needs dwell in the guard of Angels; of which bright order to those that are professing, their commissions being from God, I recommend the future care of your Majesty, with all that love to serve you. But to the destroying ones, your Rebels, that Incredulity its self may see and testify: Verily there is a reward for the righteous, and a God that judgeth in the earth; from whose Sovereign goodness, & stretched out hand, you Sir, are to expect the redelivery of your Temporal Crown in this world, and hereafter the full fruition of a far more excellent weight of unconquerable glory in a better life, and bliss eternity. Thus prays your Majesty

Most humble faithfull Subject,

T. W. D.

To

To thee Reader,



Hether Protestant, Papist, Presbyterian, Pagan, or Independent, I care not; thou art my debtor, seeing that for thy sake chiefly I have studied this, which will serve the first for a Companion, the rest for a Guide, and bring profit to all. For as ingenious *Cicero* could pick gold out of *Eminus* dung: so may this plain barren Treadſe nourish perchance, in the dark boſome of it, some mineral, though not of the richest mettall, yet such as may be welcome to him that will but take the paines to digge for it, be he ever so wise or well grounded in the perfect way; but to another that hath lost it, this will prove a treasure: for it unbewitches his enchanted soule, and calls him from wandering through bogges and miery passages, after a false light that would destroy him, into a firm, even, and quies path, where he is sure to be safe; these will be the certain effects of it to all that are mis-led; especially if they observe their markes diligently. Goe on with a good desire, and carry judgements onely prejudicated by ignorance, not malice; for, to the last, I am of the same minde with *David*, when he prayed against the forgivenesse of all those, that offend of malicious wickednesse.

But be thou what thou wilt, such as thy vertue, thy vanity, or the iniquity of the times will perswade thee to be, Ple tell thee truly what I think, that if any learned Pen, to my knowledge, had advanced it selfe in this quarrell, and spoken freely; mine, that is conscious of its own military dulnesse, and a thousand other insufficiencies, had been now silent: But when I heard of none, no gratefull servant, that having his heart pierced with the teares of his Country,

would

To the Reader.

would reach out a pittifull hand to hold up the dying head of his sinking Lady emergent Monarchy, and likewise read of righteous *Susanna*, how she was accused by the false Elders, abandoned by her unfaithful friends, & ready to have had her braines knockt out by the giddy multitude, it troubled me extreamly, till I espied again to my wonderfull joycing, where her chastity, and the villany of those lecherous Senators, came to their unexpected triall and discovery by young *Daniel*, whose example I commonly follow in my endeavours to rescue innocence, although like a childe, weakly. If I had his Prophetick power and gifts, I should doe as he did, give present deliverance to it, and confusion to its adversaries.

Further, when I beheld that blushing Spectacle at *London*, Divines of unreprieveable life and Doctrine, chased from their Churches, beaten and dragged to prisons, haled before Committees, and there charged with blasphemy, by fellows of no reputation, religion, nor honesty, whose Arch-priest and Witnesse was a fleshly brother, bold, lusty, robustious preaching Cocker: and all these made but the sports of men in authority, to the encouragement of those Locusts, and deep scandal of those reverend men.

Although the horror of such sights turned my blood into ice, and surprized me with almost a mortall chillnesse; yet remembring again the necessity, that their Fathers did the like of old, to the Prophets, to the Apostles, to all the Martyrs, and to Christ himselfe, that the Church must be militant to the worlds end, and that these men are to continue a persecution in it against all the faithfull, especially now toward the consummation of all things, and in these lees of distilled *Time*, and think they doe well. I confesse I held my peace, and passing by 600 other Impetites, refrained my selfe long after, till at last perceiving 20000 strangers, mad fellows, bridling and saddling the kingdom, and ready to run away with it; then indeed, finding no body else would give the alarm, I could no longer forbear, but must needs cry out, and tell the people of their danger, which being

The Scots
at the
siege of
Newark

To the Reader.

long impending, and very eminent, may yet be diverted, if we could but agree together, and take *Solomon's* counsell, who adviseth like a father when he bids thee, *Ady joune, faine* *Prov. 24.*
show God and the King, and meddle not with them that are gi- *21, 22.*
ven to change, for their calamity shall rise suddenly, &c.

Let us resign our selves to that form of government, which we are certain was drawn for us, by men of unquestionable integrity, wisdom and holines, who yielded themselves to death for it, and are blessed for ever. Let us resolve to obey God, who enjoyns to *patience, humility, and the evill,* rather than men that command the expresse contrary, that preach nothing but dissensions, and in the sweet face of *pure Charity,* vomit out the filthy gobbets of murder, contentions, and blood, from their debauched Pulpits. All which they justify by wresting Scriptures from their native meaning, and putting *Truth and Reason* to the torture, whereby although they were Angels, we are sure they run themselves headlong into the pit of the *Apostles curse,* which undoubtedly, without their timely repentance, will shut her mouth upon them.

Yet questionlesse, much will be replied by these adversaries, prompted by that old *Sepbister* the Devill, whose Devils, whose Disciples they are, even out of the sacred Bible, to defend themselves, for although they are manifestly struck with the pestilence of *St. Pauls Anathema,* which we easily discern by the tokens; yet rather then confesse, I am confident they will divide the Word it selfe, stretch Divinity upon the tenets of wis; and as they have done already by father, brother, and son, oppose one text to fight against another. Which having alwayes been the way of Hereticks, why should not these men walk in it, especially seeing 300. of their humane religions have marched already in these faire disguises, and been cloaked with Divina livenier. Of one thing, Reader, give me leave to advertise thee, Let their Astrologers borrow glorious observations from the stars, to make the outside of this sinfull matter shining, whose alluring face embellished with faire success, being the painted

To the Reader.

Where, that hath charmed all hearts, and admired every eye that beheld her, may possibly be blanched over with ravishing colours, and yet carry underneath a riveld skin, and perhaps a disease in the flesh too, worse then her wrinkles. But doe thou like a sad Christian, look solemnly into the conscience of it, and alwayes regard that golden sentence of the Apostle, *If any man strive for masteries, yet is he not therefore crowned, except he strive lawfully.* For certainly, a just man will chuse rather to die in a good, then thrive in a bad cause, how fortunate soever.

2 Tim. 2.5.

Old Mr. *Latimer*, a reverend Father, Martyr, and Pillar of the Church, was gravely learned, a man of sincere affections, and by his further description, very like *Nathanael*, an ancient *Israelite without guile*, his judgement delivered upon this subject in a Sermon of his at *Stamford*, I now recommend unto thee for a taste of his full meaning. The words are his own, his text of paying tribute to *Cæsar*, under w^{ch} name all kings are understood, whose crowns especially are held rather by inheritance then election; having travelled easily through a part of his text, and without hindrances, he arrives at last himself, and brings all subjects to a difficult hedge, a thorny necessity, over which it will not be possible to scramble, without scratching and wounds. Thus he goes on: *Yea, I will say more, If the King should require of thee an unjust request, yet art thou bound to pay it, and not resist nor rebell against the King. The King is indeed in perill of his soule for asking an unjust request. God in his due time will reckon with him for it; but thou must obey the King, and not take upon thee to judge him. God is the Kings Judge, and doubtlesse will grievously punish him if he do any thing unrighteously. Therefore pray thou for the King, pay him his duty, and disobey him not, and know this, that whensoever there is any unjust exaction laid upon thee, it is a plague and punishment for thy sin, or all other plagues are, as hunger, death, pestilence, and such other, &c.*

Read Mr. *Latimer's* Sermons preached 1552.

Behold here a plain verdict brought from a Grand Jury man, one that for his time, practise, and experience in Divinity cases, may well stand for a fore-man, who died thus resolved

To the Reader

resolved, and to have all other faithful Christians, without wavering, benever, and yet are of this opinion, and with singular good reason: for God himself is the Author of it, yet now for humane ends, thou seest we are forced to forsake the Almighty, to deny the blessed conduct of his most holy Word, and turn our beliefs to a new piece of Parliament Divinity, which compels to pay no tribute to *Cæsar*, but rather take violently from him his own inheritance, & royall patrimony, while he refuses to be under command.

If the bounty of *Fortune* had enriched me with bookes, or friends, for consultation and advice, (I had my friend) not onely satisfied thy common sense with this coarse patterne of homely integrity, but delighted perhaps thy higher curiosities with a frame of much finer workmanship; but my solitary lodging, almost two miles from neighbour, and the danger of visite, death waiting not a quails cast from every mans door, denied me both these assistances. If therefore thou findest much of the following matter raw, or at best but patcht, thou wilt do me a grateful favour, if thou impute all the fault to the two defects aforesaid. Secondly, to an extreame hard winter, then small fices, thin Beere, Gurvey Tobacco; and above all, a rundlet of thy *London Canary Sack*, which I am confident would have prepared it better, and made it fitter for thy digestion. Let this in few words suffice, that I at the writing of this, was every way wear, weary and incommodated, while thou peradventure lay stretched at thy ease, & upon better terms with the world, then a Judge that sleeps upon a single bribe without waking till it bee doubled, and rides to his Bench upon the trapped Mule in a sur'd gowne, and three-quilted nightcap. Well, let thy condition be ever so good, if thy affections be like other mens, delighted with novelties: Ecce, here they are, without their trimmings, which I omitted purposely, because I would not present them to thy Salute; but bare-faced, and with the sweetnesse onely of their own breath, and naturall complexion: And this for two reasons, as well to free my selfe from tedious superfluity, as

To the Reader.

for the ease of many plain capacities, to whom all high things that exalt themselves in rich dressing, and affected gallantry, are unwonted, and therefore commonly unwelcome objects, like *Truth* it selfe, which the more it is perfumed with Art, and painted with the tincture and Dy of elocution, it runs the greater hazard of suspicion, and a censure of being counted false.

To be short, I offer thee a feast, whose meat is wholesome and savoury: if thou hast an appetite, feed heartily, and disdain it not, although serv'd up to thee in wooden dishes. For if thou shouldest see another, throwing away a Pearle, because he findes it in an Oyster-shell, or gold, that wrapt in a sh — clout, would not thy laughter note that man for a foole, a fantastick, or an incurable mad-cap? Fall therefore to, and eat freely; for although it may seeme to relish distastfully at first, yet after an essay or two, it will down and nourish thee, except thy stomach be finally depraved.

However, this shall be my comfort, that I, in this generall anxiety, perturbation and feares, have discharged an honest conscience, and taken this pains chiefly for thy instruction, and to confirm thee resolute in so just a cause, against all frowning accidents whatsoever: but thou, being thus admonished, if thou reject counsell, and persist in thy presumptuous wickednesse, to the prejudice of *Truth*, and *Gods Anointed*, shalt give an account for thy perversnesse, and wilfull Error; while those that feare God rightly, will (as duty bindes them) obey their second precept, and likewise *Honor the King*. All which may adde confidently to the small number of their true friends. The Author of this, who for a pledge of his further love, is content to bestow upon them these two Letters of his name.

care God, and honor the King, are so linked together, because one cannot bee done rightly without the other.

T. D.



THE PREFACE;

Wherein a few Observations
touching some Materiall poynts in
the Book, are briefly run over.



WHEN wee promise to any man a
Treasure that lies scattered upon
the floor, or in some corner of a
wide and very dark room, purpose-
ly perplexed with variety of con-
cealing obstacles, onely for finding
it, although desire may feed his
earnestnesse, and continue his paines,
yet he gropes in anguish, long search
rather tiring his minde with the uncertainty, then satisfying his
hope, which in things extreemly coveted, hates naturally to be
soo much defer'd: but if a private friend doe this Inquisitor a
stoile courtesie, and lends him the benefit of a little light before-
hand, although it be suddenly withdrawn, yet he makes his en-
trance more cheerfully, as gathering a neer guesse from that glance
of discovery, how to misse his impediments, and his the way to the
thing he looks for.

By this reason chiefly, I was perswaded to frame this Preface,
that the Reader without swimming, or throwing himselfe ab-
ruptly into a Sea of Arguments, which might drown him, e-
specially if a cramp should seize upon his judgement, may row to
the great Ship in a safe Boat, made of the same sound Timber of

The Preface.

the bigger vessel; much of which strength remaining, with the
 fiction of the building, he may enjoy at a distance, as he sits in
 his little watch-tower.

When therefore I observed lately, almost all men, so readily to
 forsake their profession, and shortly, it is to be feared their calling
 into which they were baptized, running with so much facility,
 and incredible lightness, into the themselves-partakers of all
 common Error, I sent this Messenger hastily into the world, to
 call and intreat them back again, being myself no less amazed
 at the facility of so strange an alteration, than was some-
 times that great and learned Hebrew, when, after a short absence,
 he found his well-nurtured, but evil-natured people, the Jews,
 rejoicing themselves in the very act of Idolatry.

I confess the general defection made me lose all patience, still
 remembering my interest in this present Church, and the glory
 of God's glory, and a love of my Nation, I was not only provoked,
 and tempered my zeal with this consideration, that as long
 of men was never of better proof, but a deep damp Cellar, full of
 rotten water, and deceitful above all things, especially in the high
 and precious matter of Religion, in danger of shipwreck and a
 perpetual backslider.

From the beginning in the Apostles days, when the mystery of in-
 equity (now more finished) began to work. If any bee ignorant,
 what that is St. Chrysostome tells him; By this mystery of
 iniquity every perverse Doctrine is understood. Also at the
 time of King Edward the 6. at this Nations happy and ge-
 neral conversion, the Schismatics showed in their conven-
 ticles; of whom that renowned Father Mr. Latimer complained
 in divers of his Sermons, and chiefly of the Anabaptists; whom
 that blessed martyr also a cursed Sect. In Queen Elizabeths reign
 they grew bolder, assaulting her with Petitions, firrard and im-
 perious, as if they commanded her to take downe the
 whole frame of Church government, and set it up againe by their
 directions, so which most necessary duty they said, she was
 bound, they having from Gods commission by apostolic calling,
 to summe her to it. All which being duly considered by this
 wise

The Preface.

wife Lady, and her discerning Council, she was pleas'd to find those peremptory demands with a gracious reference, to Mr. Derick, a high London Officer, who dispatched their cause at a moment. Their followers afterwards attempted upon our late Sovereigne James, but fell off again: For a Divine Sentence was in the lips of that King, and his Gen'ls so grave and mighty, (like that of Augustus, before which Mark Antonius all armies trembled) as dissipated that Machina and brood of their follies, which were never able to stand in the presence of him whose wisdom they so much feared.

Two of their principal were hanged.

But since his death, neither mercy, nor charitable exhortations, learned consultations, Cens, Whip, Pillory, nor banishment, could ever restrain these Wasse from stinging us in religion, and raising sore blisters in our Lives, Liberties, and Estates, by force, fraud, and feigned piety. Neither is this the enterprise of one, but sundry Sects which are now multiplied with us, as they were once in Jerusalem (not long before the destruction of it) who being enemies one to another (a sufficient proofe there is no soundness in any of them) yet all joyn against the Church so overthrown, and look to be serv'd by this opportunity: whereby it appears, that all times have been fruitfull in Heresies, and much more these, which being the last, are likely to bring forth nothing else, but endanger, if it were possible, the very elect, by their decedfulnesse and cruelty. This moves us not onely to suspect, but rest assured, that our diversity of opinions, with their effects, can be no other then parts of those lying wonders, which by the powerfull working of Satan, shall render astonish us now to the world, and betray almost all mankind to a false party: there being but one truth, which is planted in the Church, and now confuted by her lying adversaries. But if the King to whose sacred trust Almighty God hath not onely recommended the conduct of this nation, but the care also of his own honour must be under command (as his commands have suggested, and submitted his resolutions to the presumptions of a Parliament, so devoted amongst themselves, of whose mutability and distractions, we have so easily triall, who then shall bridle the rage of the multi-

The Preface.

multitude when they run headlong, as at the present, into all impieties, blasphemies and disorders; or stand in the gap when God purposes to destroy them? If Moses the chiefe Magistrate must likewise worship the golden Calfs with the Israelites, be angry with them, setting his conscience to a differing pasture, and suffer his soule every moment perchance, to be voted into a new Religion, which being a manifest absurdity; and very offensive most in the eye of Reason, and divine prescription, we may pluck it out with this conclusion, That if the King being seated at the top, and placed highest, as superior of the body, cannot be legally subject to the inferior members at all, nor by conspiracie, without their owne finall detriment: For when the rest of the parts will combine to offer violence against their head, they are said in a desperate phrase to doe it, either by dashing out their braines, or cutting their owne throat, from both which they derive to themselves the just recompence of inevitable death: the King therefore cannot be capable of constraints from his vassals; for whom if they miscarry for want of temperate his corrections, being said in a qualified sense, to be generally accountable, which could by no means be, if his power were not above all men, and his dominion absolute.

Secondly, what is related in the subsequent discourse, touching his Majesties personall sufferings at London, with the pride of that disloyall Citie, whose garbidge was emptied daily at the Court gates, either to drive their Sovereigne from his House, or poison him at his owne doores, are no Fables, but set down truly as they were acted, my selfe being a sorrowfull observer of those passages, and griev'd above measure to behold so great, and good a Monarch baited like a Bull, by a company of mangie Curses, call'd Togg, Ragge, and Bobtail, whose encouragers are so plainly pointed out, and stand so full in view, as if the reader doe not purposely shut his eyes, he cannot chuse but look upon them.

Thirdly, with the House of Lords, to whom I wish all honour, I have not presumed to intermeddle, further then my humble prayers, that God in his mercy will be pleased to deliver them from the chains which in all wise went apprehensions, bind them and the
king-

The Preface.

kingdome as affrighting inconveniencie, that so (being comforted again with their fellow-peers, and recovering their native lustre) they may shine once more like bright stars in the high firmament of majesty: whereas the stream now of generall opinion runs current, that rather by some private enforcement then will, their presence hath been all this while compelled, to smooth over, and set a glosse upon the course Common, & their rugged actions, whose servants they are conceived to be at present, although graced perhaps with some blandishments of outward favour while they please; if they differ, their prisoners. And when by their countenance (chiefly) the great work shall be fulfilled, as the mercy of those who being resolved upon a party, will new-mould, or murre them witerly. I wish their Lordships better Fortune.

Fourthly, whereas by a Thronicall ostentation, they endeavour their valour to us, and above all things magnifie their own truth, whose triall they put only upon the evidence of Fortune, their best friend (for it is supposed the cause has little vertue in it) and being silent to their losses, muster up their victories in a large Catalogue, as if (with great Alexander) they had perfected some miraculous conquest upon our English world, with an handfull only of their crop eard Macedonians. To that windy puff I oppose this sound defence by way of answer, that at his Majesties peregrination in the North, when the faction of the South had spoiled him of all his Royall faculties at sea and land, and reduced him to such an universall lownesse, that some amongst themselves, urged with a feare of the Kings displeasure for the great indignities they daily offered him, were able to reply (deridingly pitying him) Alas, what can he do, have we not all? Even then, I say, when the full sheaves were drawn in with Parliaments Treasure: He, the King, with the gleanings onely of his honest subjects, such as valued their Soveraignes Truth above the gold of Tyrants, raised wonders out of nothing, destroying the Proverb, Ex nihilo nihil fit, to justifie a noble sentence, Nihil tam alte natura constituit, quo virtus non possit eniti, and weighed the English faction quite down, till 20 00. strangers were hired in to turn the scales, all whose odds & inequality notwithstanding.

I am

The Preface.

I confidently affirm, and upon inevitable grounds, that if the Kings Generall in the North, had been a Sonnetter, or his Lieutenant Generall in the South, the men that are now so busie in selling the goods and squandering the lands of England, must themselves have subsisted by their transported monyes, or have been humbled by their necessities in forraigne Countreies. For had a right course been steered, this slender Island would have proved too preights for this corpulent body of diseased Monachies, who must needs have strowen all off, and quitted the land long since. Neither would London in mans best reason, have given protection to others, nor security to herselfe at this day.

Lastly, wheresoever the word Parliament shall be read in the following Treatise, it must be understood there for the faction, which is onely intended, who seldom exceeding the number of forty, have so mightily impugned their fellow-subjects, and with the assistance of Londons Braggadochio, howd many virtuous conquests that sit among themselves with equal priviledges, to their silent behauiours. To these therefore I wish a short reigne, and if no amendment, an everlasting punishment in the other world, for their insolencies, disorders and impieties in this.

Infelicitèr aegrotat cui plus est a Medico periculi quam a morbo.

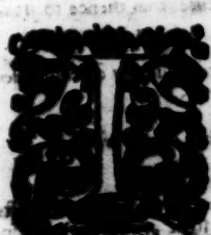
ENGLANDS

ENGLANDS

Dust and Ashes raked up;

O R

The King and People beguiled.



Never stole fire from Heaven with *Promethew*, nor durst like the bold *Astronomer*, adventure with a fiery hand to fish Gods secrets out of the hidden Cabinet of his Decrees; and then (saying the Starres had given them, whose influences I deny not, for any thing that is common with that Art, but the vaine arrogancy of the professors) sell them to the foolish and too credulous world for Jewels of Truth, being indeed but gilded toys, for the most part counterfeit, or the well counterfeited ravings of a learned braine, distemper'd with speculation and want of deeper As a man therefore that could not divine, and would not trust conjectures, how probable soever, nor judge, without tryall, and weighing of Circumstances; I staid between two opinions, and remained a long Time doubtfull, not of the Act, for that I knew was wicked from the beginning, but the intention of the Parliament, when (entering the lists to Combat their naturall Lord and Sovereigne) they first enforced this unhappy warre, upon which have waied, such prodigious changes.

For although it be written; *Thou shalt not do vyle, that good may come thereof*: Which (being a divine Precept) commands our actions to build upon a right foundation, yet because in the managing of all things and humane affairs, that just, humane policy, hath of a long time, especially since men presumed to be wiser than their Masters, interposed shadowe to this innocent sentence of Scripture, therefore I concluded, that this Parliament, pressed, peradventure by the false reason of some supposed necessity, had likewise made use of the common dispensation, and so were resolv'd to extract good out of evil.

But

Englands Dust and Ashes raked up.

But I was beguiled in my opinion, and taught by Time, the sweet Intelligence. And a Connexion of Arguments, not only to finde my selfe deceived, but to apprehend the error, which I now offer to the view of every man, that desires seriously, to read, and understand it. But here, I must stay a little, and dwell upon a few particular Enquiries, before I can launch further into this deluge of Controvercie; whose waters mightily augmented with our teares, and swelling high above all opposition, have overwhelmed their Bounders, piety and charity, and made themselves Red with the blood of this Nation. A subject, I confesse, so full of lamentation and horror, as would require some *Homer* to expresse it, or rather the minde and pen of *Horatius*, to weepe and write together.

*A Philosopher
that always
sings.*

To begin with the Kings expulsion from *London*: for that will appeare to be the proper name of his departure from thence to *Windsor*. It will be demanded.

1. Whither the Kings retirement, were voluntary or compelled.
2. If the latter: by whom.
3. And why.
4. Who may justly be stiled the Author of this warre.
5. Their pretences on both sides.
6. And how maintained to this day.
7. If it may be permitted, by Religion or Law, that Subjects, especially in a Monarchy, shall fight against their lawfull Sovereigne, upon any ground or pretext whatsoever.
8. And lastly, Whether this warre be compounded any thing of Justice, or simply a rebellion.

Discourse upon the first Question.

1. *Quere.*

*Heade the life
of Cesar in
Plutarch.*

Cesar in the distresse of his party that wanted him, after a long pawke, and polling the weight of opposite resolutions: at last quieted the Tumult of his own jarring thoughts: in these words; *Tu of necessity that I goe, not that I stay*: and after when he found the Master, terrified by the outrageousnesse of the storme, resolved to betake his Vessell into Harbour; he throwing off his disguises, commanded him to forbear: for, *Knew*, said he, *thou current Cesar with thee, and all his fortunes*: An Imperative necessity, and a Loud storme, no lesse threatening than the other, hurried our English-Cesar from *Windsor* to *Windsor*; for if wee looke backe againe upon the next mornings spectacle, which succeeded to the night of his removall, and

and take a right view of that rabble of more than a thousand rogues, that with armed hands, and tongues fiered with sedition, appeared by water and land before the Court-Gates, doubtlesse for mischief, wee must either be silent, or acknowledge that his Majesties fortunes were wonderfully engaged upon that nights successe, which administered safe passage to his well advised departure.

They best
White Hall.

To cleere this Question more fully, it will be requisite that wee regard in the King at that time, his disposition, his preparative, his hopes. All which are of deepe Consideration, if his enemies affirme as they doe, his going away to be malicious, uncoacted, and with a purpose to raise warre.

That he was *filium Regis pacis*, none can deny, and that he inherited his Fathers minde with his Kingdomes, especially in that particular of his care, to preserve peace with all men, faire, and unperturbed, his whole Reigne: quiet and without disturbance to his neighbours, and pleasant, and profitable to his Subjects, have sufficiently witnessed. As for those casuall blemishes of *Cales* and *Ross*, which were the passions, ends, and ambitions of a Subject, they were chiefly by the Kings yielding nature: and the hand of diligent Counsell, presently wiped off againe. Inasmuch, as to other Realmes, blasted with the lightning of division, and hate, this of ours, together with her King, seemed to be sowed in the happy Cradle, of an everlasting concord, and love, till the sworn enemy of Man, by his balefull instruments, pride and covetousnesse, the unthankfull surfeits of plenty and ease, awaked us to offences, and him to lay hand upon his sword of Justice: which how easily he ungrasped the first, and sheathed againe the second time, the two Northerne Expeditions, have faithfully declared; wherein his Highnesse was pleased rather to bury infinit summes of money, with much military Glory, than proceed to the destruction of his haughty Rebels, the invading *Scots*, although nothing could be more odious, to impartiall eyes, than their insolent behaviour, nor obvious to unpassionate judgements, than the Kings advantage at that time, and power to punish them; at least, if the hollow voyce of Contradiction, conveyed into both the *English* Armies, thorough a Golden Trunke, did not whisper continually to some of the chiefe Commanders, and charme them to frustrate those most necessary and costly preparations.

Give Truth leave to draw a little nearer yet, and serve a Writ of Enquiry upon his Adversaries own Consciences, who have been either principall Contrivers, or Actors, in this uproare for the Cause, the Parliament it selfe cannot be excused, but must needs lay down their grudging Testimony at the Kings feet, and submit themselves, though grudgingly, to this Confession, that in pardoning their vanquished Armies, he hath more than once acted his part, to the utmost height of a

Englands Dust and Ashes raised up.

royall Clemency : for which rare benefit of sparing so many forfeited lives, his Majesty gave his friends occasion to be astonished, and grieves; and his enemies to be hardened in their mischievous course : making this pity of his so often repeated, and utterly undeter'd, a new argument, to convince him of weaknesse, and insufficiency to Govern, either in peace or warre.

2. *Observ.*

Secondly, All preparatives to warre, consist of men, money, a Magazine, and Townes ready fortified. For the first of these, I am ashamed to remember how slenderly one of the most noble Monarchs of Christendome was attended at *Windsore*, rather with flarpires to devour, than men fitted to doe him any effectuall service. Thirdly, his Magazine and money he left behinde him in the sure Custody of those who were shortly to become his rivals in this Government. And fourthly, for Townes of defence ; the Kingdome could not or would not afford him one.

3. *Observ.*

Thirdly, any reasonable man may judge, what his hopes could possibly aime, by practising alterations, who being shouldered from his wife, children, servants and meanes, or whatsoever else might be call'd deere and precious : all quitted to the entire possession of those that hated him, without addressing his Complaints to strangers, or inviting foreign Aides to assist him, had no refuge left, but was forth to cast himselfe, for poore meate and quiet lodging, into the Armes and benevolence of one trembling Citie, and a few doubtfull friends, and at a time too, when it was hardly counted lawfull for Subjects to relieve their Soveraignes necessities, with a confident entertainment, without manifest reproach, the blot of a Malignant, and many other hurtfull Accidents, inseparably joynd to that new crime, and most profitable fiction, Delinquency.

Yark.

Let no man hereafter persist obstinately against sense, Truth, and his own Intellect, to maintaine, that the King disserv'd his Parliament, nor impute that folly to his Prince, whereof no Subject in his right wits was ever guilty, least it be discerned by the Jaundies of his face, what disease he is desperately sick of : an incurable over-flowing of the Gall : for I dare boldly affirme, that whosoever, in a storme of raime and thunder, leapes suddenly out of a high Casement from his firme palace, and fights for a roome in an old ruinous house, ready to fall on his head, does it, as beleiving that palace to be undermined, or shrinking in the rage of implacable fires, or is otherwise urg'd by the fury of some terrifying Accident within, or if any fly from an approved Good, that he loves, to an apparent evil, that his soule hates : his flight is questionlesse commanded by feare, and favours neither of the miilde lenity, nor sinister Counsell, but plaine extremity. Alluding to the Proverb : *He must needs get wiles who Drives* : By all which it is evident, that his Majesties departure could not be voluntary : it remains therefore, to know by whom it was enforced.

Englands Dust and Ashes raised up.

Second Quære.

By whom.

SOME peradventure, will be ready to reply, as I was once answered upon the same Question, by a principall Conductor in the adverse faction, who hath paid since an unworthy life for his double Treachery. Why, by Tinkers, Tapsters, Weavers, Saylor, Coblers, and the like mad fellows, ridiculous to give others pastime with their conceited follies, who being neglected, rise only a harmlesse noise, and humming, like flies, but once disturbed, will grow angry as wasps, till the violent humor running thorough the whole frame, makes them swell, and encrease, both in number and furor, till at last they finish in a wilde insurrection, which, said he, at that Time, had been dangerous; when the Parliament being then but in the infancy of their growth, wanted both power and means to encounter them.

A pretty fiction, but not current; the judgements of many being too sharpe sighted to be cozened with a mist that rises up from this dunghill; wee must pierce thorough this close cloud to discover some higher Cause: These indeed were the Tooles; but where are the hands that guided them, and who are the Artificers: it is written; *He that justifies the wicked, and he that condemnes the just, even they both are alike abominable*: Magistrates are conceived to authorize an evill, when they command it, or prevent it not; being warned, or strangle Justice in the Impunity of the offenders. The two last cannot be avoided heere; but must needs fall point blame upon no less than the Parliament it selfe, whom the King had not only ordained Superiors to all his chiefe affaires, but the expresse Argue of his Kingdom, to whose many hundred eyes, and their waking vertue, he had committed the keeping of his head. Which (in assistance of their care, and vigilancy) he brought to sleepe amongst them. Now let us see, how they manage this Trust, whose honest discharge was cald upon, so daily, and allowed by the Kings own personal danger, that which Fortune could have presented no occasion, more vehement, moving, and welcome to men of free spirits, and such as meant really.

The first Scene begins with destruction, a black signe, that the play will be Tragical to the end; for the Axe is laid to the root, and Honour it selfe, a tall strong plant, and of excellent use in a Monarchy, was hewen downe at one stroke by these active workmen, and buried in the demolishments of her own Court.

Many wonder to this day, how a Sentence, so vile, and disgracefull to Nobility and Gentry, could finde a passage thorough their allowance; for by this change, a Mechanicke with his Tooles, shall presume to look bigge upon a Lord, Jet by the contemned side of an Earle,

Hobbes.

and

Englands Dust and Asbes raked up.

and sleight his *George*, as not bound to yeeld any further respect, than what opinion or hope of profit will perswade him too. All Reverence being lost with feare, which is then wholly deprived, when the Rules that prescribe a difference in Callings, and limit all degrees to their respective distances, are throwne downe, and trampled upon.

But mee thinks, this wonder wants wit, for it may be answered thus; when it was providently foreseene, that *London* should be the Seminary of their projected troubles, and that Giant of Gath, upon whose hugeness and insolency they were chiefly to reliefe. When they purpos'd to provoke the Combat, and defie the Armies of the living God, I should say of the King, and his faithfull Subjects, therefore the Citizen a strenuous Souldier, harnessed miraculously in the trimmers of his Shop, and dreadfully armed from head to foot, with thimbles, bodkins, and his wifes Cupboard of plate, as a wealthy Champion for the Cause, and prime Pedler that carried much of his pay in his own packe: must needs be impeered with the grant of many things, especially the abolition and overthrow of this his naturall scourge, by whose unworthy fall, *Londons* hope is freshly enlightened with a beame of that parity; upon which, many Cuckers of that nest, have long, and very ardently doated. And thus it was the humor of selfe-willed destiny to signe a Decree for the death of Heroicke Honour, and the Gallant Race of her renowned Sonnes, that a droughill brood of Zanees might live, and Pismires exalt themselves.

Complaints in the next place, drawing very neere to the rigor and force of Articles, and those of Treason, were exhibited against the Queene: some by way of Question onely: others of rougher exception, but all invectively: which lastly, ended in an universall murmur, and the Queenes danger; But shee sufficiently instructed, that in popular dislikes, Innocency is better defended by absence than Argument, staying till the winde of their distempers was mounted to the height of a brim Gale, quietly yeelded to the Iniquity of Time, and wisely transported her selfe.

Now stands the King alone, their full object, just in their eye, a faire mark, either for love, or hate, but his unhappy fortune, and I feare, the Kingdomes fatall destiny designed him for the latter. The next Scene produces a wonder, for the desire of many things, which but few years before, would have beene counted madnesse in the Subject to have propounded, is now esteemed a wickednesse in the King to deny demands, unreasonable and rough, are presented him daily, and so high, as no patience, though tempered with the magnanimity, and royall fortitude of a King, could possibly climbe over without tiring: The King finds him'selfe in a snare, and although, his present condition, not much differing from a prisoner confin'd to his Circuit, were undoubted bad, yet he had just cause to suspect a worse, neverthel'st,

Englands. Dust and Ashes raked up.

7

nevertheless, covering himself with his most just Prerogatives, as his Shield or Buckler, he privately denies to be a subject to his servants, and is therefore in language somewhat smothered, pronounced Refractory, and an enemy forsooth to his own State.

From this fire within, Coales are carried to kindle a greater without, a way must be devised to remove the King from his obstinacy, for so they stiled his resolution, or from his house: and who could Act this shamelesse part with a more brazen Impudence, than the basest of the unblushing multitude, who for that purpose were stirred up, many hundreds together, to torment him.

These that were not worthy to be called men, but the very excrements of nature, marched thorough *London*, and made their daily misters at the Court Gates, where they behaved themselves with as much insolency, as could be imagined, without checke or reprehension: once indeed, it was the fortune, or rather vertue of about forty Soldiers to fall upon those raskells; for being jealous of such neglected Tumults, and observing the King to be their chiefe aime, they hovered in certain bordering houses; from whence flying opportunely in to his rescue, they scattered the sawcy fire, yet not till they had exceeded all measure, and begun to assault the Kings eare with threatening exclamations.

Here that coarse bran and chaffe of Humanity, cryed out with lowd Confessions to those military Gallants, then Officers of Justice, that if they had not been set on, they had never attempted those riots, from which they promised to desist for ever: yet in few dayes after, being excited by a new provocation, and a doubling of their party, the dogs returned to their vomit, and that with such liberty and fiercenesse, as warned the King to shut up his Gates, where they told him to his face, no Porter should attend thenceforward, without their appointment.

Here was a monstrous spectacle, and a lesson for Kings, not to empaire Majestie to strengthen Subjects, nor part with the royall Timber to build up servants to a Sovereigne height: His Majestie feeling himselfe thus wounded with reproaches, whose sharpe hands stucke in his soule, of which he was to expect neither measure nor end, winde himselfe suddenly out of the crowd, and dust, that had well nigh stifled him, and escapes to *Windsore*: where for a time he breaths fresh aire, and lives indifferently free from outward disturbances, and is onely afflicted with the interior cares of his own grieved minde; which could prophesy no peace to it selfe in so general a disagreement.

But this repose was short liv'd, for now mens mouths are filled, and their hearts affrighted with an apprehension of imaginary plots, the shadows of feares, and furnished jealousies, the troubled Scenes of our second Act, which is onely deferred, while the Players are shifting

Englands Dust and Ashes washed up.

ing cloaths, and put on their new disguises; till when for the Spirit of the compassionate Reader rowze it selfe, and considering what is past to a faithfull memory, prepare his eyes for new marvels, to increase his astonishment.

1 Sam. 26. 16.

I must say heere to the Parliament, as *David* once cryed out to *Sauls* Guard; *As the Lord lives, yet are worthy to dye, because you have not kept your Master, the Lords Anointed*: for I dare well affirme, and with perfect assurance, that these can lesse excuse their Lords danger, and their own failings, than those of whom it is written, *that God had cast into a dead sleepe*: for will the Parliament pretend ignorance, why then besides the common fame, they received daily advertisements from their own eyes; this crime being not perpetrate in a corner, but upon the high way to both Houses, or will they name the person obscure, not worthy of their care, and deserving to be slighted; it was the King, whose preservation and welfare, equally obliged, both Parliament and people. If they object, their want of power, I must needs take leave to remember them, that when danger began to knock at their own dores, they could finde a present remedy, a means to encompass themselves with an Iron wall, commanding the Trained Bands to assist them, by whom they were instantly obeyed, and served to this day.

Seeing therefore that these great rectifiers of abuses, would neither prevent such outrageous villanies, committed against the Crowne and dignity of their Sovereigne Lord the King, at their first appearing, neither suppress them in the AR, nor chastise them afterwards in their faculy instruments; it follows, by the rule of consequence, that the guilt of these presumptions, and their highest blame belongs chiefly to themselves; for he that commends a wickedness, either by encouragement, or connivency, before, in, and after the execution of it, is said to offend more deeply and advisedly, than another, that may rashly command it, or be hir'd to commit it.

For the first is malice, the second infirmity, and the last poverty.

Reasons of a new State, which conclude a necessity for the Kings expulsion from London.

3. *Quere.*

The Question heere is, why the Parliament did more than suffice his Majestie the Lords anointed, and their own dread Sovereigne to be thus hurt, expelled, and driven from *London*, as a common error uses to be out of Schooles: The answer is at hand, because the themselves had a full purpose to strike up the heeles of Government and make the Church and State to stand upon their head, with it heeles upwards.

TL

Englands Dust and Ashes raised up.

The reason of this and the rest exceeds rather in weight than number: Antichrist of whom every Schismaticke that boasts himselfe in a forme of godlinesse, but denies the power of it, is said to be a type and forerunner, (especially when he adds this presumption, that he feares not to speake evill of dignities) before he can Act his lying wonders effectually: Saint Paul tells us, *Some one that least must be taken away*: And is not this a neere Similitude: many Iron were heere in the fire, the bellows blowne lustily, the metall red hot, and all the materials furnished and ready, yet could not the Engine be brought to hammering, nor hands to the worke: And why, forsooth, there was one that hindered, The Anabaptist, Brownist, Puritan, Libertine, with all the rabble of Atheists, being united in armes against the single pious Protestant, and peace of the Land, had advanced even to the doore of State, and strugled to get in, that to every Leader, in divided parties, might labour to strengthen, and exalt his faction, yet with all this paines, and pressing, they could not enter, for there was a Sunne within, which filld the roome with such beams of a radiant brightnesse and splendor of true Majestie, as neither those Bulliards, nor halbard Eagles could be able to looke upon, without winking: The King was there, whose heart, being as they all had heard, for high and reverendnes, in the hand of God, more especially than other men, they knew not how the Almighty might direct and strengthen him, to all their confusions.

For London, Englands great Chamber, had then so many waiters in it, whose true foules, not mixed with the common Infidelity, could not abide to behold their Prince thus sacrilegiously affronted by a heere of Gronowes, that had the Game been wisely played, might have endangered the fortune of it, and given checke to those forward mates, but the opportunity was either not seen, or unluckily neglected, if any will yet know why: The Parable of the Husbandmen will cleare it: *This is the heire, let us kill him, and the inheritance shall be ours*. The King his Fathers pious Sonne, and Crowned Heire, is first to be de-spoiled of his Navy, at Sea, and the hearts of his Subjects by Land. London must be purged of all Popishness, especially from hearing Office, and establishd theirs: The Tower and Magazines possessed to their use; the royall Treasure surprized, and his Majesty driven to a desperate condition, and turned out, not as a Lord of Realmes, and Father of his people, but with an extravagant loose of Fortune, to shift for himselfe: If he could stand, say they, we have now nothing, for then is a disturbance of us, and the Kingdomes common enemy, as we may easily call him, it will not be difficult to crush him, with the weight of his own power, now in our hands. And lastly, we must render him odious and suspected in his own person: All the faults in his former Yeeres reigne, are to be charged upon himselfe, and delivered to the

view, or rather apprehension of the vulgar, till wee come to an up-
 flout, and all this in Termes so wary, ambiguous, and suspending, as
 must rather raise an opinion of his Accusers modesty, than lessen the
 horror of his guilt, or assuage the feaver of their doubts; Gathering
 craftily, advantages from the nature of man, that in apparent dan-
 gers studies prevention, but is immoderately affected with those that
 are shadowed: because of their greatnesse, wee are rather jealous
 than afores, as not being able to behold them but in the mist of Im-
 agination, which propagating with feare, is for the most part delivered
 of a monster, mighty in bulke, but without forme or distinction of
 parts: In a word, the whole frame of his Government is not onely to
 be presented rotten, and defamed, but so generally insufficient, as the
 people themselves, without seeming to be prompted, must cry out for
 a change.

Here you have their reasons: but shall wee thinke it was in the
 power of these Machiavels, to put these their contemplations into act,
 or throw this dirt upon a King, and injure him thus to his face; doubt-
 less it was not, for though all feare had been exiled utterly, yet the
 shame of a fact, so notoriously infamous, in men so qualified, with Es-
 tates, Titles, and Trust, against such a person more in value, than ten
 thousand, and in such a Cause, whose Argument was the deprivation,
 or ruine of three most flourishing Kingdomes, were all powerfull ob-
 stacles, and himselfe present, that must needs have deterred them.

For these were deeds of darknesse that could not endure the light
 of his countenance; upon which God the defender of Kings had
 stamped his own name, *Sacred Majesty*.

For these Considerations therefore the Kings errand being made
 ready, he was, as hath been truly related, thus rudely dismissed, and
 sent hastily away with a flea in his eare, that is, sharply rebuked for
 staying so long: I goe on to the warre; of which it remaines to be
 proved;

who must justly be styled the Author.

4. *Quere.*

THe venomous Serpent, that now thrusts her fatal sting so deepe
 into the tender sides of wounded Religion, and bleeding Monar-
 chy, hath lurked long in the darke vaults of error, and privy conspi-
 racy, and for many yeeres been fostering this deadly Cockatrice,
 which brought out to the worlds view, his almost all men with his
 pernicious sight, those onely excepted, who by swallowing downe be-
 fore-hand some draught of his poyson, skilfully compounded with o-
 ther

ther more apparent physcail and wholesome drugges, are sed by that Aspidote, and dare stand in his eye, without feare or danger, and such are all those who blinded with covetousnesse, and a desire of rule, have suffered themselves to be led by the hand and voice of two flattering, faire, but most false pretences: The first boasting of the King; the other, for the publicke Good, yet both these they well know from the beginning, were counterfeite Guides: for the hand had a dead palsey, and the voice was but an echoe.

When many servants in a wide well furnisht house, forsaking their trust become confederate with thieves; all honest men will allow their Master to stand upon his Guard, and with such as are yet faithfull about him, strive to keepe the mischief without, or if it be entered, to encounter it within, for the protection of life, wife, children, and goods, till succours may arrive for his deliverance; and the apprehension or death of those destroyers: but because there lies coched in this Question, a more then common deceit, whereby many well meaning, but ignorant people, or of no great reach, have been miserably beguiled: The Adversaries guarding themselves from all the harme of objections, how just soever, by interposing this crafty reply; That the King assaulted them first, and therefore they being, but obedient to the Law of Nature, and to necessity, that hath no Law, have onely defended themselves from the beginning: I shall therefore Christian Reader, for I imagine thou hast been once christned at least, take some paines to unfold this darke mystery, and make it so plaine to thy understanding, by a second Simile, as if thou marke it seriously, and are not thy selfe so drunke with thy Cause, as never to turne againe to a sober judgement. Thou shalt behold Truth without the ragges of her disguises, and see her stand just heere stark naked before thee. I make the Case thine owne, and give thee leave to imagine thy selfe owner, and possessor, of one goodly entire Lordship, over which, thou appointest a Steward, a man nourished by thy charity from a childe, in whose good parts and conceited honesty, thou reposest a generall confidence, by which employment, that thy servant becomes mightily enriched: Suppose againe that by thy Hospitality, and other munificent bounties, thy prosperity grows darkened, and thou obscured in a Cloud of debts: finding thee in this snare, thy wealthy Steward presents himselfe, and proffers his purse, person, and counsell, to discharge thee of trouble, and Cancell thy engagements, yet because Time, and a thrifty course, must weare out the latter, he perswades thee to seesse him in all thy rights, and rents, for yeeres, or during life. To which he further presses thee, to binde thy selfe by publick Acts, sumely and legally: for, this done, he assures thee by promise, and private oath, a competency for thy selfe, that thy debts shall be all paid, and thy made mightier then all thy Predecessors: This is a hard choice, and

may justly trouble thee, yet the care of thy honour, of thy selfe, and posterity, thy assurance in him, but above all, thy strong opinion of his grounded love to thee, being thy Creature, and a bird whose nest thy favours have richly feathered, levels all difficulties, and thou consentest; He gains possession, and finally, disclaims all unwitnessed Contracts; Thrusts thee out of dotes by vertue of his deeds, seizes upon thy Evidences; and lastly, as out of play, for which he likewise looks for thanks, proffers thee some small allowance as his Pensioner, provided, that thou renounce all Challenges, for that estate to thee and thine for ever. But thou disdaining these servile Conditions, imposed by thy vassall, fliest to the wonted remedy, the Law; wherein thy wants force thee, dejected, cold and hungry, to trudge, and be thy own Solicitor: while thy perfidious adversary, stifling daily thy proceedings, by his hired Agents, and the gold, that should be thine, sits at his plentifull ease, clouth'd in usurped State, and warming himselfe by thy fires.

Now if any, in these thy sufferings, should justifie thy foe as innocent, and defame thee for injurious, and a contentious person, by reason that thou being made a worme, and trod upon, dost turne againe to a course, which may in likelihood relieve thee: would not this slander enter into thy soule, and vex thee like a second persecution, or couldest thou esteeme the Authors of this scandall, for any other, than men of corrupt minds, companions of oppressors, and enemies to all uprightness, and common honesty; I refer it to thy own Conscience.

Yet thus and worse stands the case betwixt the King and his Subjects; neither is this the moiety of his wrongs; for when the earth could not afford any power above himselfe, to whom he should make his appeale, against those proud Invaders, by whose cruelty and craft, he seemed to be entangled in such netts, as *David* once was wrapped in, when those that hated him, cryed out to persecute and take him, for there was none so deliver him: even then, he was forced to be active in his own quarrell, and by the assistance of a few good pleaders, to dispute his Controverisie by armes, yet saime like a poore dismalt Client, to take his Law upon Trust from the beginning, and commence his Sute ever since in *forma pauperis*: O treacherous *Dauidab*, that knowing where his great strength lay, hath thus by thy blandishments, and guilefull arts, conspir'd the ruine of so excellent a person: First rocke him till he slumbered in a sound beliefe of thy love, and perfect meaning towards him, then set the liers in wait, thy *Philistines* upon him, to clip off the royall Curles of his Prerogatives: After put out the eyes of his authority; and lastly, drive thy *Sampson* to a morsell of bread; which he must hardly be allowed to eat, except he even grin'd the very Corne that makes it.

Certainly,

Certainly, if that wise King, the Father of this had been but as skillful in prophetes as he was to expound riddles, by which happy life hee once discovered the deepest traine that ever was laid for the destruction of a Parliament. How it would have startled his Royall soule to have fore seene that another Parliament (so neere in time, divers of the first Senators being yet alive when this began, in requitall of so luscious a benefit, of which the whole Kingdome had plentifully tasted) should take such cruel paines to undermine his Sonne, and blow up his Successor. But God the righteous Judge, and certaine revenger of proud ingratitude; although he deferre his judgements for a time, till hee have perfected his worke, and made his power known, will, it is faithfully believed at last give sentence for the King, and right the poore wronged man; For so the pride of his enemies, his owne patient humility, and the pale face of his sufferings; with teares in mine eyes, and deepe griefe of heart, doe bind me to call him, to whom, next under God I owe of meere duty my faith, life, and highest reverence: To conclude,

If to provoke a King, whose wrath is compared with the roaring of a Lyon, by injuries which cannot admit of reconciliation without such satisfaction, as the offenders resolve never to part with willingly: If justifying those actuall affronts with base and unsavory discourses, to make their Prince cheape, and of a vile esteeme in the eyes of his people; or if placing the armed body of their opposit affairst at a threatening posture just in his eye, holding in one hand a Petition of Right, or rather wrong. And in the other a sword to compell the Graunt of it. Finally, if all these together will not be judged sufficient reasons to prove, that the Subjects here obtruded a War upon their Sovereigne, then let the rising of the Countrey speake. When fancying dangers that never threatned them, they presumed to swell in Armes about *Rotherham*, in defence of one *Rhodes*, who despised the Kings order, and conficted his Officers. The nature of whose offence, resistance, and the peoples tumult, being rightly considered, cannot but incur the name and blame of a lawlesse insurrection. And lastly, let the action of *Hals* be brought in for a witnesse, which being deposed, and swearing justly, must needs give in evidence to this effect.

An honourable man by his Majesties appointment vised *Hall*, and with quiet Rhetorick confirmed the people: but a young ruffler sent from the Parliament to supplant him, disturbed that calme with a tempest: and by the expence of a few oaths (a little superfluous perjury to deceive the Magistrates.) commanded the Towne with a prepared Garrison, disarmed and oppressed the Inhabitants, confiscated their goods, and banisht some from their houses, but most from their Allegiance to this day. Yet was this sonne of mischief but

Sir Edward Rhodes that first despised the Kings order, and shot at his Messenger.

The Marquis of Newcastle.

Young Hotham.

Vice-roy

Englands Dust and Ashes raked up.

Vice-roy to his Father, who reigned indeed tyrannically for a time, absolute and rich King in *Hall*, who would not suffer the poor King of *England* to be his Guest for an hour, except in the quality of a Subject, and for the time his Prisoner: but shutting the gates, denied him entrance. Which proud refusal was not contracted alone in that haughty Rebel, but dilated through a multitude, that with musquets charged, and light matches, guarded the walls, and stood ready upon the first word of bloody command, to have given fire upon their King, and kill'd as many of His servants as their leade could have touched.

Here was a plaine demonstration of quarrell, and a bad meaning. This *Janus* discovered but one of his faces in this action, which looked directly upon War; Subjects armed, not only against the peace of the Land, and their owne Oath: but contrary to their Princes will, and expressly against his Person. When therefore they wrested by force that Towne from the Kings jurisdiction, they palpably invaded his Rights. In hostile manner they wounded his regall dignity. And do give a period to the question in controverſie: *That the present Warre is no true child of a Princely Issue, but the base borne imp of adulterate and (Common) parents: not the King, but the Parliament begot it.*

The Pretences.

5. QUERE.

THEse in their outward appearing, are so much the same as would make many wonder, how their owners could possibly be divided; for here now are two faces under one hood, just alike, which seeming to looke one way right forward, yet behold one another a-quint. A darke cloud of suspence hangs over both these Causes, wherein they are so promiscuously involved, that a right good judgement stepping but a little out of the ranke, wherein his Commanders, Truth and Reason have placed him, may easily be beguiled, and mistake his party, for they march together, speak one language, wear Colours alike, and give the same Word, till you take paines to construe and understand them rightly; then you will distinguish them. For though they seeme to journey like good Correspondents quietly together a great way, yet at last they will separate, face one the other angrily, and be directly opposite. I begin with the Parliament;

which doubtlesse are the challengers, and will set down their grounds *jussu verbatim*, in the very Termes, as a Trumpeter of theirs delivered them,

them; who sitting on horse-backe with two others, about *Hallors* bars, a place where they frequently set theirnets to catch *Dotterels*, came *Voluntaries*, after three blasts of his function, and a long pawle to recover breath; for they say he was in the way to be broken-winded: He proclaimed to the silent Gazers these reasons of the War, as followeth: *For the King and Parliament, the preservation of Lawes, the Subjects liberty, and for the setting of a new Religion.* But being prompted by an Officer at his elbow, the Wag cryed the world mercy, and paid two for one: *True Protestants* for new; which word with more laughter then believe, hee said was unadvisedly slipped from him, though many thought otherwise, who rather feared the mistake, then gave credit to his excuse. It was intimated further for the Parliament by severall Declarations, Sermons, and seditious Pamphlets (whereof His Majestie complains in vaine) that sundry errors in Government of a formidable quality and greatnesse had been let in; many openly: but most privily at the back-dore of State, which threatened a swift and universall overthrow.

With these, our sonnes of *Asak*, promiseth to grapple and crush those half-grown Serpents in the head before they could acquire a full power to hurt. This, though a meere fiction, the blacke fume of a mischievous braine was yet a capitall device, by which those deep Masters in bewitching Arts charmed this most foolish unfortunate Nation to stand stock-still while it was bridled and saddled by a purblind faction: and ever since so spur-gal'd and rid out of Case, as flesh is hardly left upon the backe, or skin upon the ribs, or blood in the veines, to keepe the wretched Anatomy warme, or cherish in it a poore life.

The reasons of the Kings resistance, are the Parliaments repeated, enriched only with many seall promises of a most indulgent love to his people, and his zeale to remedy any of their just grievances, whose redresse might be cal'd necessary, and dutifully entreated; to these were added the reasonable defence of his owne Person, Prerogatives and Rights, endangered, denied, and most unjustly violated.

Continuance of these pretences, and how maintained.

1. Pretence, for King and Parliament.

Rader, in whose observing eye, I am now come to digge at this Bed of snakes, whose only hissing I am confident hath scared many

Englands Dust and Ashes raked up.

many thousands out of their weak lives ; Be not thou afraid , but stand thy ground boldly ; while thou beholdest me take them one after another , and lay them downe just at thy feet before thee , but without their stings , which I have purposely taken from them : because at least here they shall not hurt thee ; for which my paines and care of thy safety , Thou , as one courteous and well-advised , shalt give me thanks in another world , for in this I cannot but be doubtfull of thee.

His Majestie must once more give place to His Subjects , whose double diligence and forwardnesse in the action have throughly deserved this precedency ; they only are for the King , that's the burthen of the Song.

In this first and generall position , methinks the pretenders betway themselves to a manifest Inconveniencie ; for while His Majestie denies the truth of their assertion , it must needs be inferred , that either he wants many yeares of His age , or more ounces of braine to make him wiser , and able to distinguish betwixt his friends and enemies ; or if this be false , whereof we need no better witnesses then our own eyes ; then are they the most impudent intruders that time hath recorded , or ever presumed by doing him bad offices , to force their Princes good opinion , who in plain terms disclaim them.

The proverb tells us it is not good jesting with edge-tooles . Disdains in Subjects to their Prince , cannot but dash against many rocks in Divinity , sharp enough to open the veins of the most hard and feared conscience , and force it to bleede either shame or repentance.

I have observed many of these thriving Gallants that in a pleasant humour have laught heartily at this discreet folly of their being for the King , and wondred at the worlds simplicitie , that against their owne eyes could be perswaded to believe them . Indeed these their free discourses alwayes passed from them in such places and company where they were careless of Spies , and had no cause to distrust any : but God , whose judgements being very high , and out of their sight , they feared not ; for the fooles fancied him to be like to themselves , a Round head , till he reproved them at *Bradford* fight , then they changed their opinion , and swore with a spightfull indignation , that God himselfe was turned Cavalier .

By this small piece of digression , and the precedent discourse . This , the first ground of their War and our miseries , might seeme to be made sufficiently even , and cleansed from all rubs ; for an indifferent judgement to walke over it steddily , yet to worke it a little smother , that the Reader may be sure to passe on without stumbling . I shall begin to sweepe againe , and pare it a little neerer , wherein I must entreat thy patience , as being desirous to enlarge my selfe

*A battle in
Torke-shire,
where Fairfax
was utterly
routed.*

Englands Dust and Ashes raised up.

selfe in this particular, because I find it to be one of the main beams that under props this wile building; which taken away, the house must fall and tumble into ruines for want of a solid foundation.

To omit divers, or rather infinite sharrings to His Majesties Assertions, and snarles in his way of no great successe, yet laid purposely to entrap him. Let us make a solemne stand at *Edge-hill*, where befel a close treachery, a double facelodge was committed; God being robbed of his honour, and the King of many thousands of his Subjects upon a day, dedicated to more pious enterprises then the shedding of blood. That dismal day: a briefe, but lively character of the generall Doomes day, when the King engirt in fire, with the Princes, Nobles, Souldiers: with the very earth they trod on, all seemed to be segregated by an Anti-potent hand from the rest of the world and men, to perish there together in a particular Conflagration: when the devouring sword by a strict warrant was gone out to make inquisition for blood: and the messengers of death flew in space to execute their charge upon all they could encounter with.

And finally, when he saw all flye about him wherof he grast, and his friends murthered down like the flowers of the field, who was it then that covered his sacred head in that day of Battle, and preserved his life from fear of his enemies: was it our Pretenders? Nothing less: they were his Assailants: and the heads of those that prest hard to kill him: But it was even he by whose only power and mercy it was contrived, that thousand should fall besides him, and as his right hand, yet the danger should not touch him. Art thou still ignorant? Thou seest it was not thy Parliament: Heav's in thine care, and I shall tell thee; It was even he, that having his dwelling on high, yet humbled himselfe to behold the evils committed that day upon the earth. Hee that commands thy Parliament, Confederates and thee: y or if you refuse, the worst of all your malice.

That you touch not his Anointed in any manner or measure to harme him: And lastly, he that will have the Kings enemies in derision, and wound the hairy scalp of every one that continues to affront him, and goes on still in his malice: perhaps thou wilt insult in thy bold language, and say, what did hee there then, hee might have left the Field. But when servants begin to confine their Master, and smite him in his own house, to this or that room at their appointment, it is a signe they meane to thrust him out of all: and will be high wile for the Justice to steppe in for the Masters delivery, and to carry those scoules to the correction of the Rocks.

And art thou ignorant, that to strike another being but thy Equall is a transgression against Law, though the place be indifferent: but thy Superiour, and upon his owne ground, a criminal aggravation that heightens the action, and encreases damages. The Royalty

Englands Druff and Ashest raked up.

of England is the Kings, nor thine; nor theirs that employed thee; he is thy private Lord, and true Lord of Soile in any ground of England, where thou canst meete him.

The King fired the first Cannon, therefore he gave the on set.

Thus they report falsely, for Essex discharged his Cannon 5. times, before the Kings answered him once.

When the Eagle with his Armie contracted two dayes march in one, and came flying to the Encounter, was it for peace; or to provoke a quarrell; chiefly then when he had planted himselfe just in his Princes eye; from whom, if such rough messengers were sent, to command them in their Masters name to leave their armes, and that forbidden place, it was but necessary. Although this rumour raised by them, and believed by too many, is a lye. For Essex fired first.

Our Saviour giving us severall markes for discovery of wolues in sheeps clothing, teacheth us to know them further by their fruits. That sight or taste of a cursed tree, whose juyce was all mortifying, and banfull as Aconite, was justified by divers principall Members of both Houses that were encouraging leaders in it: All which, although we seele it with our hands, and see it with our eyes, yet we are commanded to believe against all our five sound senses: That the Parliament is for the King.

What is sweeter then the labours of the industrious Bee; yet if the Eater be not carefull, hee may perchance meete with many stings in a honey-comb to disquiet and hurt him. Faire words serve often for disguises to a foule meaning. Judas kissed his Master when he betrayed him. And Joad stiled Athor his brother, whom hee stabbed immediately. Master Laines that faithfull man of God, affirms it to be always the guise of Traytors to pretend fair for the King, when they purpose to destroy him; for malice thrives by dissembling, and is therefore cal'd the fruitfull mother of deceivable Arts, because of her ready faculty to change her selfe into the similitude of her Contraries; whereas a good heart can hardly transforme into a new shape, or be beholding to a flattering tongue for protection, although it desire to be conceal'd but for the present, and for vertuous ends. And this happens, because shee feares to violate her league holily contracted with her two immortall friends, Fidelity and Truth. Ladies of incomparable beauty, vertue, and divine extraction, who are of their Honours so jealous, of spirits so high and noble, and of Constitutions so delicate, as will never incurre a just shame for a myne of advantages, nor admit any for companions that carry about them the least taint or grounded suspicion of being false.

When a change in fortune, dealing sometimes a game of losse to our

Englands Dust and Ashes raked up.

our brethren of the new Fraternity, had shuffled them together, in one packe, with those they call Cavaliers, reputed their enemies. A strange kinde of free-could men, whom every smile of victory, could make unhappily confident in the present, and carelesse of future chances; how have they been liberall in comparative discourses, to the blame and suppression of their own party, and exaltation of the Kings; whose way, in their then rectified judgements, they seemed to preferre, as much more worthy, safe, and of a better managing, directing these their flatteries, to those especially, whose ruines they were then projecting, which afterwards they perfected, when turning tailes the Snakes had crept into new skinnes, and the sickle Cards changing lucke, had filled their dastard hands with commanding trompes.

To the contrary: I have observed when no feare of danger, or opinion of favour, could deterre his Majesties servants from urging the uprightnesse of their Masters quarrell, in Termes free and vehement, themselves poore, and in subjection, against their proud Lords, who (be it spoken without flattery, or envy) were Gay fellows, and such perchance as about three yeeres since, might be held scarce worthy to have sat with the dogges of their flocks, whose feet they sticke up daily in derision; and from whose Estates sequestred, they have borrowed all the wealth and bravery they now jett in; and although, in presence of these counterfeite Haroes, Baboones in velvet Coates; to speake doubtingly of the King, was counted a fault; relentsingly, a full crime; favourably, high Treason; and to drinke his health, death: The high road, wherein the tongues of his Traducers, travellers, being deprivings, revilings, depraving, depoling, and destruction of the whole race, yet divers of his faithfull Subjects have passed thorough all these pikes, and the rage of his adversaries, to justifie alowd the Kings Innocence; and the others way to be devious, and tyrannicall. Which generous boldnesse, as it is certainly not common, so neither can it be incredible, it being impossible, that minds disposed to vertue and wrestling in a matter of right, should be utterly soiled by oppression and wrong, when Justice and Reason stand by to second them; and although this excelsse of the Adversary in speech, and action, be contumacious, vile, and unnaturall in Subjects to their Prince, yet wee must still confesse, The Parliament is for the King.

About whose necke, because they would be sure to tie such a Millstone, as should sink him without recovery, to the bottom of his peoples hate, they endavoured to weigh him downe with an odious Parallell, the most dissolute life, and Reigne since the Conquest, which in all likelihood was set before him purposely, that he beholding the deformities of another, might fancy them to be his own, and so by the witchcraft of melancholy, throw himselfe into the deep Gulph of that Princes disasters.

In London,
this Book was
publiſht juſt at
the Kings de-
parture.

Richard the Ghost was conjur'd up, and ſeem'd to appeare upon every Doſt under ſea, that calling to the Kings Friends, if any ſuch were left, as they poſſed by him, he might poſſe them away, with ſome potentuous Meſſage, to this effect :

Tell King Charles, that I *Richard* the ſecond, once a King, and one of his predeceſſors, for certain traitties in nature, and faults in Government, was unjuſtly depoſed by a perjur'd Duke, in a perfidious Parliament, and after, murder'd cruelly by a generation of Traitors ; whole unfallow'd ſoules, neither divine feare, nor reverence to Sacred Maſteſtie, were bridle of any force to reſtraine their wicked hands from being embroed in a Kings blood : Advise him further, that although this Tragedy were ſolemniz'd in former ages, and the actors dead long ſince, yet their poſterity live ſtill, who inheriting the rebellion and hate of their forefathers, threaten him with my miſfortunes, and have begun already to raiſe a new Stage for him to dye upon : bid him reſigne.

But there the trembling Spirit, remembering that word to have been the worſt Act of his own life, the very Planet that killd him, and the theefe, that having ſtole him from his own high raskie, into the quality of a Subject, rob'd him laſtly of the honour to dye a King : he could proceed no further, but making a full ſtop, ſtand fixt, and dumbe like a picture.

If any fiery ſpeckler of that ſide, will needs belch out his hot fumes, becauſe I allow this ſence to the ſudden riſing of *Richards* Ghost, I entreat him then but to lay aſide the phrenſie of his own partialities, and ſoberly tell me, for what other reaſon, juſt at the parting of the King and Parliament, muſt this bleſſing Apparition, be awaked out of ſo ſound a ſleepe, and raiſed up from his ancient and quiet duſt, to be made a freſh ſpectacle to the affrighted, and cenſuring world, except to accommodate the Parliament ſteering the ſame courſe of violence, with a fir preſident : To teach the people, what example they muſt follow ; And admoniſh the King, that if he transforme not himſelfe into the humor of his Subjects, he may reade in the ſad Legend of that unhappy Prince, his own deſpaires and deſtiny.

I call it Humour, when the brain ſicke multitude, without any apparent neceſſity of a change, or judgement to make an alteration happy, dare take upon them the name and praſtice of the ſkilfull, to fill the Church with Quick ſilver, and adminiſter violent Phyſicke to a State, whole poſſes beat indifferently even, and was onely diſordered by a ſlight cold, which common diſtemper, affecting rather whoſome diet, and gentle Cordials, than ſuch Paracelliſian medicines. Abhorre all improper remedies, and thoſe wilde Doctors that applied them, fellowes better to be chaſtiſed by Lawes, than preferred to dignities, and expell'd the Land, as killing Empericks, dangerous to Religion, and deſtructive to the body politicke.

This

This of King Richard, with infinite others, Printed Pamphlets, and seditious Libells, of a renegade nature ; Some staring wildly upon the King, others flumping at his Counsellors, which these down-baited Politicians call Evil. Many whyning at the pale Surplice ; more howling at Organs in Churches ; most storming at Monarchy, but all working busily for the unlawful suppression of the highest Magistrate, are plaine Convictions of their spleene, and Antipathy against the King, that if there be yet any, who will still seeme perplexed, and doubtful of their designe : I can say no more, than that the Stupidity of the reprobane *Jews*, and their strange blindness is fallen upon them ; who saw, but could not perceive ; and heard without understanding. And although in full and compleat imitation of those *Hebrewes* towards their most holy King, our *English Jews* are come neere to their patterne, having first changed their Princes Diadem of Gold into a Crowne of thorny cares ; and then crucified his soule, and Kingdome, betwixt two thieves ; which being obvious to every eye, that envie hath not too much bleeted, yet wee are bound to make it good, with sword, pike, and pistoll ; and under a huge paine of Delinquency, thus the Crow is still white : The Parliament is for the King.

Just as the Devil was for Christ : If their Sovereigne Lord will fall downe, and worship them, his servants ; then they offer him a Greatness, beyond possibility, and promise to advance him higher than all his predecessors : meaning perhaps in the Catalogue of loyall Martyrs ; for first they presse him, to forswear himselfe, then to strip Religion out of her Ornaments ; and lastly, to deny God, and himselfe, and obey his Parliament : if he refuse, they spoile him of his Kingdome ; and as the persecutors of David did, *throw fore at his life, that he may fall* : which last injury, could they but perfect it, they would perchance recompence and expiate the shame of it, like Henry the Fourth, to his incarcerated Lord ; Beat out his braines to save the cost of his boord, and then requite him with a solemn obsequy. But God I trust hath given his Angels such a charge, that his Majesty shall never dash his looe against that stone.

Henry 4. that
kild King Rich
and usurped.

How the Parliament have used the Lawes.

2. Proterence.

Lawes are the ligaments of every State, the sinewes of society, the firme bands of unity, and common concord, and the high Marshall of Discipline, and all comely order.

By these, the rich man is priviledg'd from all thieves, but himselfe, and an evill conscience sleeps securely, leaving his chest wide open, and

Englands Dust and Ashes raked up.

and his Angels to guard themselves. The poore Labourer, rightly termed the rich mans Assie, and the worlds drudge; though he sigh under his burthen, yet carries it patiently, enforcing honest paines to supply his wants, and enlarge the small talent of his fortune: *mutui enim*; by nature enemies, of dispositions proud, encroaching and cholericke, are taught to dispute their bounds without quarrelling, and observe their mutuall distances.

For all which fair and entire felicities we owe under God, our first gratitude to Kings as Authors, to the lawes as Moderators: and lastly to Magistrates for seeing them justly executed. *Hincula labrimus*, these blessings are all good, and have been ours; *Sed olim memisse juvabit*, must I feare be our Nations weeping motto while this Generation lives; when the best part of our refreshings in times to come, will be only a bare remembrance that we were once happy. *Quis prodest si corporis puduit in animis constrictis*; a chaste looke is of little worth, where the heart is defiled. *Solomons* pretty Baggage after she had acted her adulteries, could wipe her mouth, and aske with a demure countenance, *what have I done?* Shee was innocent, and so are the Pretenders; for when a goodmans estate is now driven and dashed in pieces upon the sharp-pointed rocks of necessity, occasioned by assessments, forfeitures, fines, and other robberies, to the profit of the Pretenders, and by command of their Armies and proling Officers, his Creditors nevertheless shall be licenc'd to commence their Actions at *London*, and saile to this wrack in a boate of Law, with power to sincke the poore man if they finde him but swimming, and his head above water, and gather up for themselves all the floating goods to the very splinters of the broken vessell; yet they face it out, and demand, Is not this pure justice?

Thus the *Hypocrites wash the out sides of the cup*; while they pollute it within with the blood of Nobles, and fill it brim full with tears of Widowes, Orphans, and the whole Land, that mournes like *Rachel* to be made childlesse and poore, and cannot be comforted.

All which streames of mischiefs flow from a corrupted fountaine; the Pretenders deepe dissimulation in this particular we now treat of, for have not all men, my selfe, and thou that reads this, seen and fostered to our eternall shame, the grave Lawes to be captivated by rude hands, and balled by a peevish Ordinance, while their honoured dispensers are tortor'd, unjoynted, and broken in their estates, reputations, and lives, upon the racks of persecutions, proscripti- ons and death, while the miserable surviving reliques are likewise condemned, without a preventing miracle to a trienniall slavery: and to dye lastly in the dungeon of a vulgar scorn; a punishment exceeding that of the Strappadoes or Gallies.

The remembrance of this is harsh, unsavory, and so manifest, as
that

that to discourse it further were to set a candle in the sunne; for all men that have finished by these new Lords, are witnesses with mee, that most of the olde Lawes are broken: and amongst the rest that Royall ones; *Crimin lese Majestatis*, who having his crown crackt by Colonell Collier (I have forgot his name: but remember that to be his Trade and office) hath petitioned almost foure yeares for satisfaction and a healing plaister, yet can obtaine neither. The Judges it seemes not caring for God, man, nor importunity; But *Oremus* the Athenian bids me beware, and thee take heed, of those cruell Dracoes, that will needs be making new lawes, and write them in nothing but blood.

Of Liberties.

3. Parliaments pretence.

These are Relatives to the former; just Lawes and sober Liberties are inseparable, or rather consubstantiall; these growing out of the others side, from whom they receive like motion and strength. And certainly, amongst all the Jewels enchaſed in the Crowne of nature, this of Liberty was ever advanced, to sit uppermost, as a Diamond of the choicest value: And so regarded by the Spanish Numan- tin, as made them resolute, rather to oppose the single head of one small City, to batter with that Hydra of mighty Rome, and endure all the discommodities of a twelve yeares siege, then yeeld to prostrate their highest felicity at the feete of a Roman triumph; leaving no better spoyle to ensich brave Scipio's conquest, then the warme ashes of their Towne and bodies, consumed altogether by themselves in their owne voluntary fires.

Numancia be-
sieged by the
Romans 12.
yeares, and
finally taken by
Scipio.

Without this, life it selfe hath no sweet relish, with whom it is therefore by most made equall, preferred by many. And some have gone so farre, as to destroy their soules; for the liberty of their bodies.

Yet every great man, or a faction made up of such, that will offer this looking to a people peradventure not tyed, except in the un- limited excess of opinion, which fancies a boundlesse freedome, like the birds in the Aire, is not presently to be obeyed as a Benefactor, but rather suspectt as an Incendiary. All ages and histories af- fording us plenty of bleeding witnesſes, that these great promises are seldome good patriots, but men of secret and evill intentions, which cunningly gild over their owne inordinate passions and practices with a colour for the publike, and are infinitely delighted to raise their particular commodity, and a lustre to their darke houses out of the
ruines

ruines of the Kingdomes, or Sates they live in, which to that very end they study with all the art and vigour of invention, to embroyle in civil and fiery combustions.

Such was the Athenian Alcibiades, through whose ambition, and thirst after honour, when Greece was wounded by her owne sword, and engaged in mortall warre with the Persians. Yet that free-brand talked of nothing but the liberty of his Comertry, which by his own saying, not unlikely he knew well how to accomplish: but provided, they must first confirme him Capitaine-general of Greece, with absolute Commission, and such Authority as was little lesse then Sovereign.

Such likewise were Cataline, Marius, and Scilla, but chiefly Caesar, when pretending by armes to recover for the Senate their lost dignity and liberty to the people, by abjecting certaine aspirers (as he termed Pompey) and disturbers of the common peace, He obtained to enfeeble them both, enervate the State, and set up his own tyranny. Such also are these deare friends of ours, who in the strictnesse of their love, kill us with their embraces; while they flatter us into opinion, that it is, not only best and safest for us to be bound, but discretion to worke our owne chains, and wear them contentedly, though they pinch us to the bare bones, till some Auxiliary Angel may be sent perchance to release us, as Peter was once delivered by miracle.

And such finally are all those, whose thirst after dominion nothing can assuage, but the fall and blood of Princes, whose suggested crimes are set like panders without, to keepe the doore, while these ravishers of State within are deflowring their Thrones, and captive governments, while the miserable people also by a frantick mistake, helpe to assassinate their Kings, and make themselves the blind executioners of their own freedoms, which with such apprehension and zeale they seemed to fight for.

Defence implies a perill: and to give liberty, presupposes a restraint. Ship money, new Corporations, and unusual Patents, were the hated Jaylors, that in the Pretenders opinion had shut up the Kingdomes immunities and wealth in a close prison, whose stone walls was the blacke boxe that commonly enclosed them.

The two last were I conceive, *Realuri dispensatione Regis*, just: but angry effects of his power, as the forbearing them, might have been of his favour. If there were any offence in the first, as being either *præter*, or *contra legem*, materially prejudiciall; *Emptum* and *Dudley* that sowed the error and reaped the fruits of it; (for 'tis likely the Kings part was hardly the Tide) should have legally been convicted, and forced at the price of their lives and fortunes, to have healed the rupture they had made, that so the right adversary might have recom-

Englands Dust and Ashes raised up.

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recompenc'd the Kings loss (which questionles must needs be great) when his Subjects are stript and empair'd without a cause, whose spoiles serve only to garnish the houses of a few Court-leeches; upon whom a cloud of envy from the injur'd people threatens continually to raine down vengeance, and overshadow the brightnesse of soveraign favour with a dangerous eclipse.

All which happen familiarly, when publique decayes are contriv'd or winked at, for the glory and augmentation of a few upstart families; which being poore, proud and importunate, will never give over begging, while the Prince hath power, or the Subject patience to afford any thing.

Yet his Majesties honour being more tender then that of a Virgin, sensible of the least slander, and blushing at the assault of a rude question, could not be justly taxed with these excesses: neither deserve the reproaches wherewith his adversaries have defamed him; for he referred all things to their free and judicall tryals. If therefore they were faults, let their punishments be imputed to two sorts of men, viz, those who gave them life, and others by whom they escaped death; against which last, many sad woes are denounced, if they erre wittingly in judgement, or pervert the decree for feare, favour, or reward.

Prosecutors.
Judges.

To these doubts there was added another Jealousie of a more odious concernement; to be invaded by *French Customes*. A poor man must first sweat hard to purchase his meate, and then buy leave to eat it. Thus they charged upon the King the hate of other mens crimes, and fathered a bastard of their owne begetting upon his Innocence: and what should this be but a resolution forsooth in his Majestie to taxe the Subjects at a high rate for the use of all their necessities.

Excises.

The hand of policie had no sooner struck fire out of this flint; but the whole Kingdome proved Tinder straight, and grew into a generall flame. With such naturall loathing does a free Nation behold the cruell visage of slavery: and indeed this lookes very like one, especially in English eyes, whose naturall taint being that of covetousnes. We part with our gold as *Mitha the Ephraimit* did from his gods: nothing but the feare of angry fellows can silence our bawling.

The Citizens cram'd bagges, and Master Aldermans velvet pouch must live in their circle: ceremoniall kindneses.

For our nearest friends: but touch mee not here good *Coten*. And if a protecting *David* shall in courteous termes intreat a benevolence from the rich Countrey man, the Charles answer is at hand, who is *David*? There be many servants now adays that break from their Masters (as they raile upon his Majestie, and condemne him for flying from his Masters the Parliament) who may therefore retaine them *Dauids* reply: epitomizing all his unthankfull Subjects

England Duff and Ashes raked up.

in the name and person of one thirty day. Surely in using him I
 have all that the felicitous hath in the world to offer so that nothing was
 missing of all that appertained unto him, and he hath required me to do
 for good.

Yet all these thou wilt say were great extremes in the King, and
 like heavy burthens lay weightily upon the people: but have thy
 gods and our new Governours made them lighter? O wretched Eng-
 lish men, worse informed then the foolish Galatians; who hath
 bewitched you to strain at gnats, and swallow Camels? Alas, how
 have our sinnes prepared us for slaughters, and made the temperate
 rodde (because sometimes a little sleep'd) of one just Prince irre-
 sistant and intollerable; while wee submit willingly our naked backs
 to be commented with Scorpions by more then thirty Tyrants. The
 little finger of whose short Governement hath bene weightier and
 more insupportable then his Majesties whole Reign and ten Kings be-
 fore him. For example;

The body of
 the Parlia-
 ment's proce-
 dings dissemi-
 nated.

Their first Act was by strong hand to disarm the Kingdome, that
 the generall stocke being theirs, it might be in their choise to pu-
 nish when, and whom they listed; which were always either
 such, as having learned to obey God more then men, had their
 constant foules so fixed to their King, as not to be frighted from
 their Allegiance at the Bug beare name Parliament. Or such
 men, who (as engrossers of worldly pelfe) were to be chastised
 with the losse of it, and their Truth so be scattered into loo-
 ser hands, that would bee sure to make it lie.

And lastly, money in selfe, which for some oppressed Deli-
 quency, was by private sentences exiled a feare for ever,
 and so slips over by them or their Factors into forreigne Re-
 gions.

Under the colour of Armes what infinite robberies were commi-
 ted by these spies, their searchers; what houses even sack'd, and
 huge treasures in Coine, and vast quantity of Plate; besides other
 precious marvellous were wrested from their right owners. All
 which will sit in judgement against the receivers, and burne like
 a fire in the bosome of their posterity. Times to come will perfectly
 declare, when perhaps the gag shall be taken out of our mouths that
 now makes all men speechlesse.

The twentieth penny of every mans estate demanded, which if
 not easily yielded too, was snatched away by violence; the owners
 marked for Malignants, and so punished without other crime or
 evidence.

Ten thousand Horses, were arrested by two speciall Warrants from
 the Houses, about the Suburbs of London; men of signall quality, that
 came to the Cite fairely mounted, like Knights of the high order of
 Saint

Saint George, being compelled by those fell Dragons, of the inferiour order, to edge backe againe, like knives on foot, and so were presently chastised; for their stragling abroad in such boile Times.

Now for the Merchant, upon whose credit, these strong thefts, or lusty borrowings depended; be it knowne, that his name is *Public Faith*; whose Executors, in case of death, with their submisses, and dwellings, when a witty friend of mine desired to understand, but could not; for they are not knowne to this day, he desired to part with his stock of 25 l. price, Attached over night by a big order, and a bold Constable, for the Cause to ride on; for his Conscience, he said, made more than two scruples and a halfe, how he Trusted with our better fecosity, that Generall Trader, who it was then feared, would at last wipe his Creditors noses, with a Parliament-handkercher, and still a beggar: Here they revived the ancient evill, which *Solomon* first and liked not; *Folly set in great excellency, servants upon horses; and Princes walking as servants upon the earth.*

Ecclij. 10. 6, 7.

By strict enquire into every mans full value, they appropriate to themselves, and their Creatures, the stocke and spacious revenue of the whole Kingdome, whose Gold they have totally treasured up in a Parliament-purse, thorough whose leame-rem house; they lay it drop down into Hell, from whence, I feare, there is small hope of returning ever to shine againe in this world.

The greatest part of the Kingdomes Treasure, is transported by these relictors of Abuses.

Most of our Current Silver, they have Caged up, in stead of Canary birds to chirpe our neighbour-Counsailes into *Esmeralds* long slumber; or if they wake and stir, to make them lie downe againe: as also for purchases at home, when they see all safe about them, as in forraigne parts, if a strong wind should chance to blow them thither; and lastly, not from care, or Conscience, but when some desperate evill drives them to it, with thieves of this charme, they can saile the dead Spirits of their Army, too much dulled for want of pay; for by this quickning, if they would signe a Decree to warre against Heaven, these fellows they know, for money, will set their hands to it; What they let loose of this kinde to the world, is such, as can hardly rise, from one man to another, the wings of it are so clipped, which notwithstanding a murall-discord, betwixt neighbours quite thorough the Kingdome, distracts the people from higher Considerations, and gives them no leisure to strike at the right Adversary: And this is the liberty they bestow their Nation with, whose marrow they ease out daily by their Maggots; viz. Plunderers, free-billiers, Sequestrators, and Assessors; by whom this poore Land is extenuated, and made so feeble, as passing beyond a pale face, and a night-cap, life it selfe is hardly retained in her, by reason of her continuall swoonings.

Touching that Curbe of Excises; the onely name wherof to be in the Kings hand, and of his managing, caused with it so sharpe an ac-

Englands Dust and Ashes raked up.

cent, and founded so terribly, these *Yanow Grander*, command us to meet it halfe-way; and receive it like health, with reverence and thanks. Certainly, a very strange paradox; that invites both admiration and laughter, to call the same Act in the King tyrannicall, though he never did it; which presently they make their owne, and authorize it for just and necessary, under a paine of mighty Consecrations: If this be not a trickie of pure juggling, let *Hocur poore* himselfe be Judge, who poore rogue may now goe shake his eares, and picke straws for a living; for these his new Masters have coozened him of his Trade, and in all subtille Conveyances goe quite beyond him.

Lastly, to perfect the Great Worke, (for so they flourish it) and that all things amisse, might be amended, (or made worse,) they present us, in these Convulsions of our state, an ancient Enemy, for a Physician to cure us; Twenty Thousand *Scots*; I say, an Enemy, for though I grant, there may be Good and Gallant men amongst them, yet is all that worth and vertue to themselves; my opinion being clearly, which results from former passages, that a Nationall hatred, engrafted by time, and made inveterate by deeds of fowlest Hostility, and mutuall damages, such as engendred a feud, and stiled it deadly: although it may seeme to be qualified for a season by the power of intervenient Accidents, yet can it hardly be extinguisht, but when a full opportunity applies fresh oile, it will recover new fire, and blaze againe.

An unhappy event I feare will make this Conjecture good, till when; let us goe on to feele the pulse, and finde the Constitution of their other actions: upon which wee must turne faces about, for they are yet behinde us.

The Northerne Expedition.

When the wily *Scots*, understood from our *English* Male-contents, how many links were broken in our chaine of Concord, they presented an Army, contemptible in all things, but presumption, wherein only they exceeded ours. And this their first Arrow stucke at our borders; being sent as well to give Advertisment to their *English* Consecrators, how ready, but weak, they were to serve them: as to try the Kings resolution, which had they found it magnanimous, severe, and high, as it was mild, familiar, and too flexible. *Hercules* at one gripe might have strangled two Snakes in that Cradle of faction; but the Courtiers were afraid: Heere wee paid much current money, for a little counterfeit agreement.

They were not halfe arm'd, and not many.

Their second Arrow went further; for it glanc't at *New-Castle*, and flew over it: Heere the Earle of *Holland*, like his brother *Newport* in *France*, could not abide fighting: and thus, wee obtained our second peace, as the *Israelites* did their *Quilles*, to the confusion of our credit, many hundred thousand pounds; stiled by us, *Composition*; by them

them hereafter perhaps, *Tribute money*, was granted to purchase their difficult Retreat: like the Ram to make their third advance, stronger Arm'd, and their Arrows better feathered: This yielding was infamous, and founded like the base mettall of a Puritan, by whom a course was taken, to submit the ancient and lofty renowne of this most Noble Kingdome, to the scornes of an abject foe, who if they had met with honest resistance, being but a handfull to our heape, and in the midst of us, would sooner have santed their graves, than victory; but wee were rotten at the core.

By this singular passage, as a torch in the night, the darke plots of our Politicians are plainly discovered; for if not invited, why then were our Invaders entertained like friends; Gratified as Benefactors, and the rough name of an Enemy, so suddenly filed, and changed into the smooth Title of, *Our deare Brethren the Scots*.

Who, by reason of their sympathy with ours, in their illicit affecti-
ons to Innovation and rule, were laboured with Conditions, servile, submissive, and base, to finish the Game, and shot one Arrow more for the Credit of the Cause; which they have done, and that so home, as to hit, and almost split the marke; piercing so deepe into our sides, and wounding so neere the heart, as the hand will be accounted worthily skilfull and fortunate, that shall be found able to cut out the forked end, without extreame prejudice to the head, and perhaps to the whole body of the Land.

It was once urged very earnestly, but maliciously, and without proofes, by a Parliament against their Prince, to render him odious, that he had treated to surrender *Callu* into the French Signeiorie; the two Kings being then in perfect Amity, and the French father-in-law to the English; But who shall charge this Parliament more justly, with the like Crime in nature, but far greater in degrees, that have given away their Masters Inheritance before his face, and abandoned the best third part of his Kingdome, with the rich and mighty Towne of *New-Castle*, to the possession of strangers, who then breathed nothing but flames, kindled by the sparkes of a fresh distaste, and the glowing fire of an old and impostumared hatred; who have since exercised divers crying oppressions; commanding, wounding, and killing the men; affrighting, deslowing, and doing worse to women; and making all Cocksure by sending away the whole stocke of Horses and Mares out of the Land, so to leave us a disabled people, without hope of uniting, but every man to dye upon his own dunghill, and all to be over-run at the pleasure of the Conquerour: And in a word, these subtil Chymists, our Parliaments deere Birds, have not forgot to extract the quintessence, of whatsoever is Good, and export it daily, leaving to us the shell, and taking the kernell to themselves, distilling thorough their Limbeck of Assessments, and other private exactions.

Englands Dust and Ashes raked up.

eractions, all the Spirits of the North, making *Scotland* even drunke with an excessive and sudden prosperity, whereof that poore Nation never so much as dreamed. Yet this is nothing to the Grosse and maine of their expectations; for their pay runs on still, and now their Arrears are growne multiplied to such a countlesse masse, as halfe the Coined Treasure of the Land will hardly discharge; from whence it is conceived, that either all *English* ground from *Trent* to *Firth*, must be sold out-right by these prodigals of State, or the rents turned over by a long Lease, for satisfaction, to these their unruly Hirelings: O were it possible for the departed Spirits of our valiant forefathers, especially Kings, to understand like men, and be affected with humane Accidents, how would their mighty soules, even sweat in their temperate Thrones to behold this unworthy and needlesse change.

Berwick and *Carlisle*, the two Steele Buttons that guarded our *English* sorte, against the excessive violence of encroaching neighbours; to whose hot mouths, these Townes, proved often, but cold stoppels; and for whose liberty, many times engaged, our couragious Antecessors, have with infinite hazards and toile to themselves, enforced their passage thorough a deluge of blood, to be thus wretchedly resigned into the hands of their Impugners: would (if it may be uttered without offence to their divine Charities) (this being an Act of spleen, but Justice;) enflame their holy soules to Petition before the Tribunal of the Almighty, for a decree of vengeance, like that of the seven Plagues, to be powred upon these enemies of God, betrayers of their King, and destroyers of the honour, peace, and tranquillity of their Countrey; Yellowes, that cry out with *Solomon* Harlot; *Let the blame be neither his, nor ours, but divided*: If they cannot engrosse the Kingdom to themselves, then let the Sword, the Star, or the Devill take it; 'tis all one to them.

Let not the *Scots*, whose braver Spirits, I account worthy of much honour, hold themselves slandered by this report, because it couples them with the unlucky Contrivers of *Englands* Tragedy but rather, seeing that both have stood awry equally in the action, let them be content to share the blemishes, and halt downe together, till Repentance may underlay the faulty side, and set them upright againe; for as *Simon* and *Levi*, for being once joynt actors in a remarkable mischief, are still called *Brethren in evil*, and their names alwayes yoked together: So while Time shall live, to preserve his Records uncanceled, and safe from the jaws of devouring oblivion; undaunted Truth will Arraigne that Nation, and Judge it, not for an Accessory onely, but an Inseparable Principall, with an *English* Parliament, in the most unhallowed affront, that ever presumed to throw contumelious dirt in the face of Sacred Majesty: This is their onely advantage, that poore *England* may say now to them, as our Saviour once told

Calais,

pilate, of the Jewes; He that delivered me to thee had the greater sin. The high Priests, wee know, gave money for the betraying of Jesus: I feare the president & pardon mee Reader this short digression, and I shall recover my path againe.

If therefore for tenne Thieves armed with pistols in the name of Souldiers, and authority of Parliament, to robbe all passengers, to ride Townes, and runne like a pestilence quita through a Countrey, the amazed Inhabitants being bound to suffer, and be dumb; for none complaine but Delinquents. If to be trampled daily under the fecte of strangers, that rule and abuse all honest houses with the absolute contrivances of my Lord Dane: Or if the petulant humour of one swelling faction, erected by a proud City, and five associate Countiees, equall in all the circumstances of height, vaine glory and idolatry, with *Nebuchadrezzar's* Image, and waited upon by the same reservoirs of command, deserve to be embraced by us as our liberty. Why then there is no more to be done but *fall downe before the Authors of it, and worship them as our tutelers Angels, and the Gods of our preservation.* But I feare we are in a wrong way: is there not death in the pot? How shall any man (not wholly forsaken of his reason) be able to apprehend a liberty, when he markes how the wastfull hand of ruine hath turned all our faire and fenced enclosures into a wilde and barren Common. While *Sarah* the free woman is despised by the bond-woman *Hagar*, and *Isaac* her issue jeered out of his Fathers house by prophane *Ismael*; while oaths to a wicked purpose are forced against law and conscience upon free Subjects, who for obeying sound doctrines are rooted out under the name of Papists, seditious, and Traytors to I know not what State; while the Reverend Clergy, grave objects of all good mens honour, are expelled every where, and persecuted with the disdaines of gracelesse illiterate scollies, while the Illustrious Nobility and Princes (the Kingdomes most polished and stately pillars) are heven-down daily, and murdered by base hands, or restrained in the custody of charlist Juysses. And lastly, when his Majestie himselfe is proclaimed by them and their Ministers in Palpits, to be the head of a faction consisting of Rogues, Rascals, and the off-scouring of the people: and in short, an arch Rebel, not only to his Subjects in generall, but to the lower house of Lords, States in speciall: And in that more particularly against perhaps the high and mighty Senator---Master *Will* the Apothecary, who is noted to be very uncharitable, that at the beginning would not spare a little of his *Vnguentum Album*, to salve this common sore, before it grew to Fistula.

Touching Religion.

4. Parliaments Presence.

Mahomers Bull, the visions of *Ignatius Loyalla*, and our Reformers private Calling, have been fatal to the world, and powdered out like the viols of Gods wrath upon the Nations of Christendome.

By the first, the Eastern Empire was worried to the last bit, and not allowed so much as a faire monument to intumesc her bones or burnt ashes in, or the least Inscription for a memoriall to signifie the beauty and flourishing of so Sovereign a greatnesse.

The second have distempered many Lands with the pestilent feavers of Insurrection and change, filling all Courts where they appeare with the vertigo, and shaking the prosperity of States at their foundations like an Earth-quake.

By the last, wee have here in our owne grieved eyes, three noble Kingdomes, lately in health, and of a beautifull forme, now lying at the mercy of mischievous men, desperately sicke, horribly disfigured, and ready to resign their tormented spirits into the hands of any that will take them, if the justice of God drawne downe by the prayers of faithfull men destroy not these Charmers, and the operation of their spells.

These boast of nothing but their communion with God, divine raptures and inspirations, or rather revelations from above: all which (being a spurious brood, begotten in fornication, betwixt spirituall pride and humane invention) they charge upon a noble Parent, and presume to call them by her name, *Religion*.

Whereof by force, money or flattery they will needs cozen the world, and imprint in our beliefes, that they themselves are the only, and undoubted Standards: but *latet anguis in herba*, the times shall likewise come (I feare they are present already) when men shall give eare to Fables, and themselves to be illuded by lying spirits, saying, *here, and there is Christ*. But they that are Circumspect, being likewise pramonished, will not lend too hasty a credit to that, or this impossible Novelty: such as delight to deceive, or be deceived, may use their pleasure.

Having done with the *Exordium*, I goe on to the rest, not tying my selfe precisely to a method, or the distinct parts of a Thame, for feare of offence to our Religions, who cannot abide to behold the abomination of loathed order in any thing, without fixe rifts from a windy stomacke, and casting up his sick Gorge.

First, in an insulting fashion the Pretenders advance their Ensigns
in

in our view, and proclaime themselves Champions for the true Protestant Religion; whereof in despite of her commands to forbear, and the menace of her curse, they assume the custody, & uncontrowld tuition, making themselves protectors to this Royall Princesse, as the third Richard was to his Nephew the fifth Edward; thrust her into darke prison, whilst they bring into light and savour their owne impieties, and Crowne a most deformed and crook back'd folly; which having effected, they instantly fall upon her with kicks, and fists; and all the injuries of a premeditated rancour, sitting her nose, cropping her eares, and deforming her most faire and lovely visage with all the indignities and markes of a Strumpet; stripping her out of her rich and requisite array, into tatters and uncomely beggary: to lessen her by degrees, till a confident neglect deliver her up to contempt; by whom being lastly smothered, shee in danger to be buried or lost for ever in the grave of a silent and cutline.

Thus the Tyrant oppressed his innocent Lord.

For although her chiefest excellency be inward, which cannot be empaired, yet questionable an outward effluvie should likewise wait upon her, and a shining Port to assist our fraile capacities, and expresse the dignity of so high a Lady, whom the Prophet presents adorned, thus: *The Kings daughter is all glorious within, her clothing is of wrought gold, and she shall be brought to the King in drames of Needle-work.* Here shee glisters with an outward splendour, and is Royally habired. Our plain Reformers will a fruit of no such bravery; they rather turne her out naked and shivering to live unclouth'd, and be sustained by a weak faith, or perish. All the fires of benevolent charity being quite put out by these lovers of themselves.

The Church.

Bishops must down, Common-prayer book be abolished, & decent Ceremonies rejected as superfluities and tags of Popery; *Ne superfluita crispidam.* I have neither learning nor licence to presume in a faculty so much above me, and have nothing to excuse the pride of this my undertaking; but Davids answer, when resecrating at twice the Giants blasphemies, and the cowardly trembling of his owne Leporian Country-men; he replied thus to his capacious brethren. Is there not a cause, in which if the creases of all hearts be pleased to enlarge mine, and send downe his Light and Trueth to be my Guide, I shall begge leave of this Queene of Callings (to whom in this her night of adversity, my affections and duty pay the same tribute of love and service, as when shee glistered most in her brightest Meridian) humbly to declare my opinion, and communicate with the world those conceptions of my towne which give me satisfaction, and I think are late.

Of Bishops & vane Ordinations.

These move mee, to say, that our Reformers ought to have proceeded in that high Question of Episcopacie with more respect and moderation, for 4 reasons.

Reasons for Bishops.

F

Because

Reason 1.

Because of their Antiquitie (read the third Chapter of *Timothy*, from the first to the eight) from the Apostles.

Reason 2.

For the Reverence of their Order, which being alwayes second in honour, and first in learning, hath in all ages marked the professors for the high Columns and goodly square Pillars in that glorious Edifice, the holy catholique Church, whose chiefe weight (especially when shee was most conflicted and militant) hath leaned from the beginning upon the strong shoulders of Bishops.

Reason 3.

Times of persecution like these.

For their deservings to us, and their integrities in Conversation, and Doctrines, shining conspicuously in life and death: but chiefly then, when renewing with God their promises to serve him, according to his owne most holy word, against the Inventions and Heresies of men, they commonly sealed all such Covenants with their blood, bequeathing to us the Doctrines we lately professed, when *Englands* Church was visible, entire, uncorrupted, and holy, as being tryed more then seven times in the fires of their owne martyrdom.

Reason 4.

Because indeed our Reformers had nothing to doe with them, except to yield them their obediencie and civill honour as to their spirituall Fathers, for othervise (to speak a little familiarly) who made these men so bold with their betters, or from whom, except a multitude of unmannerly Citizens, and their armed Bands, have the lowest of the three Estates received authority to expell the highest from their due place in Parliament, and power in their owne Churches.

I take it, they wanted his Majestie to ratifie that Act, and am confident that most of the ancient Nobility, as also of the graver Gentry dissented to this hour.

Againe, by what dispensation or expresse Oracle doe these Laymen presume to take out from their Calling; to which Religion confines all men by a Precept, and vomit out a Condemnatory sentence against Divines, the highest dispensers in that sacred Profession without meeting in a Nationall, and free Synod; to prove their deposement just, and their first Institution unlawfull. But this (peradventure, these Sages forbore modestly in favour of the Apostles) whom then they must needs have convinced, either of ignorance or rashnesse, because they themselves ordained it. Certainly they were stark mad, or extremely giddy that did this, and those no lesse intoxicated, that commend it to be well done. From all which I deduce this grounded opinion, that these reverend men suffered notorious violence, and very foule play, the proceedings against them being utterly illegall, and their Judges nor competent; but how shall the Wolfe get full possession to worrie the flocke, except the Shepheard and his Dogs be first driven away.

Of Common-prayer.

Common-prayer may be rightly compared to an Instrument of surpassing work-manship, whose sound being heavenly, divinely strange, touched by the finger of a right faith, and the lips of a fervent devotion; cannot but yield a ravishing harmony to the full satisfaction and solace of all, except these perverse children of itching eares; to whom (being reprobate to wholesome Doctrine) nothing is delightfull but fallen, harsh, and discordant notes.

It may also be called a prudent Collection of sundry notable Petitions religiously concatenated; or a chaine of the choicest Pearles, whereof if some few be not orient (which I confesse ingenuously, my best skill is not able to determine) those should have beene separated and supplied with better, or the chaine made lesse, rather then destroyed. For if all precious things, which admit of Imperfection should be presently concerned, we must then throw away our gold when it grows rusty, suppress finally the Office of Judges, by reason many are corrupt, and hold Parliaments for ever accused, because some have beene wicked, others madde, and this divellishly extravagant.

For this reason and two more, the life of this Innocent should likewise have been spared, whose limbes have beene daily shattered, and the whole body dismembred by wicked hands, and trampled under the swinish feete of gaseous wretches.

First, because it was begot with much labour, and cherished tenderly by such worthy Fathers as parted willingly from their owne lives to preserve this their deare sonne child from destruction or slander; for which their loyall constancy, with other excellent vertues, wherein these holy men very fruitfully abounded, their spangled sonles are now high Saints that breath the spiced aire of odoriferous heaven; a place my friend infinitely full of all rare felicities, but prepared for meeke spirits, where I dare affirme, thy arrogance, and peevish turbulency shall never find admittance, except thou change thy minde, and mendest thy manners.

Secondly, in regard there is not any thing in this blessed booke that savours of superstition or Idolatry, or can be found directly, or by just inference opposite to the sacred Word and Scriptures, to which the wisest and most imparciall amongst our new Teachers, must (if they be required) subscribe their Confessions.

Thirdly, considering it will be impossible for them, and the rest of that wilde illiterate crew to compose another like this, or better in vertue, efficacie and perfection.

*A base fellow,
one Wil. Blith
a Parliament
Licentiate at
best Norton
in Darbyshire
did thus.*

*First reason
for the defence
of Common-
prayer.
Means by the
sallion.*

*a Reas.
Dr. Reynol wish
his fellow Puritans
in the chaires at
Hampden-court,
could use fessons
any less slender
upon this booke of
Common-prayer,
though they did
their best.*

Ann 25. Eliz.

*What then was
a matter of
haaging, is now
a work of
grace with our
pretenders.*

*The Reason of
Ceremonies.*

*B. of Win.
proves it used
since Constantine:
Tertul-
lian, Cyprian,
Origen prove,
that in their
time it was
used.*

And lastly, because good *Queene Elizabeth*, that nursing Mother to Religion, with her prudent Councils, not onely honoured those prayers, as holy and intallible, being all beames reflected upon us by the true Sonne of everlasting Glory, but held it farther necessary to inflict severe executions upon a couple of Blasphemers at *Towre* and *Alisbury*, onely for dispersing Bookes of a railing, and fiery temper, against this godly Innocent.

Oh! had the justice of those times but extended to these of ours, Almighty God had kept his Glory; *England* her happiness; The Scots their Life; and all the Enemies of this Noble Realm their silence; if not for Confidence, yet for quiett sake, and fears of hanging.

Of Ceremonies.

Like a skillfull Gardener, whose nimble hand guided by an attentive eye, wee may behold busily plucking up the weeds, which being of a choking quality, would strangle the growth, and viciety of his hearts, and flowers, as he preserves carefully such as his Art commends to enrich, and beautifie his Garden; all which he orders delightfully for use and Ornament. Even so have our grave and holy Fathers, Bishops, Doctors, and Ministers, the painfull dressers of Religion, provided for this fragrant Plot, the Church of *England* expunging all vaine Traditions, Errors, Heresies, and saplesse Rites, yet retaining decent Ceremonies, in their office; and estimation, which they set with a delightfull variety, to garnish the beds and borders of Gods worship, to recreate the eye of Faith, refresh the dull Spirits of Conception, and heighten zeale. Neither doe these Flowers want their sent; The Crosse in Baptisme being the Cognizance of our profession, and first Act of Christianity, by which wee signifie a resolution to worke out our glad passage to Christ, through the troubled waters of a thousand Adversaries. Of which Crosse, I dare affirme, that none will be assumed, but *Fewer*, and *Insidels*, and such hollow hearted professors, as being all faire without, are like the Apples of *Sodom*, dust within, and tainted with the loathsome savour of a black infernall rottenesse.

Of Musick in Churches.

Musick is a certain divine infusion of an over-flowing Contentment, or a sudden extasie of the Spirit, by which it is snatched up into a Crystalline, pure, and transparent Light, beholding, as in a vision,

vision, such full, unmixed, and satisfying Glories, as resemble Heaven, and the short fruition of those unutterable Joyes, which shall Crowne the longings of each righteous Soule, with an everlasting satietie in a better world.

The operations of Musick, are vehement, Impulsive, and wonderful: Changing Great *Alexander* into variety of formes, and humors; as, Merry, Melancholly, Marriall, and Moad—at the pleasure of his Musitian.

By Musick the Devill was chased from *Saul*; which seemes to be the onely reason, why the Puritan, a man strongly possessed with a Malevolent Dæmon, does so detest, and fly from it.

By Musick, holy *David*, a man after Gods own heart, and therefore fitter for Imitation, exprest his gladnesse in the service of his God, and commanded it as a leading Circumstance, and very behoofefull to divine worship. Whereunto he added farther, two personall Acts of extreme Lightnesse; for he put on a Surplice, or linnen garment, and daunced after his Minstrells almost naked before the Arke, and Maidens of *Israel*.

Thrice happy was it for *David*, that he played these pranks in *Jerusalem*, for had he acted them in *London*, amongst the *Sanhedrim* of our precise Rabbies, his Crowne had been shot of with a Parliament Ordinance, and he deposed for a mad-man; although his fortune was not much better, for even there he mett with a Sister, his own wife, who undervalued him so farre as shee durst; for shee despised him in her heart, and called him Foole to his face. From whence I inferre, that *Michael*, *Sauls* daughter, was the second Roundhead, that Time hath recorded: The first, as I have told thee already, being the Devill, when he ran away from *David* Harpe.

Who professes his delight to praise God upon all Instruments, lowd and still, Trumpet, Lute, Harpe, Cymballs, Strings, and Pipe, well-tuned Cymballs, lowd Cymballs; without which, although it was possible for him to goe on in holy duties, yet he seems to performe them better in the company of these, and with a more ready alacrity; for they warmed his affections, made his devotions fervent, and enflamed his Love: Out of all which, like the Angel from the Altar of *Mannah*, his pure soule ascended up in divine flames, to fetch from Heaven the Prophecies of Christ, and the holy foreknowledge of things to come.

*The power of Musick.
Howe it be the life of Alexand. in Plutarch.
Why the Puritan hates Musick.*

1 *Coron.* 15. 16

A Towne to a Tennis-Ball, but Crowne had rotted.

Michael the second Round-head.

In his last Psalm.

*Judges 13. 20.
Mannah the Father of Sampson.*

Of the Surplice.

A *drus* Garment, part whereof being fine Linnen, was appointed him of God, as the Ensignes of his Office and Priestly dignitie.

Our

Englands Dust and Ashes raked up.

Our Clergy Vestures were devised by the Church, to distinguish Ecclesiasticks from the Layety, and accommodate them with habits suitable to their Calling, when they officiate the Acts of it. It was certainly very strange to some, and to others ridiculous, to observe our unconfemalists, how in the times of Order, for now all is *Atotus indigesta*, a meer Chaos, he would start, stare, and sport at the sight of a Surplice, like a Horse at a Hobgoblin in a darke and narrow Lane: Yet it is manifest by abundance of proofes, as well in the New as Old Testament, that white was ever named for the Robe of Innocency, wherein the Spirits of Just men are said to be clothed. In stead of many, let two verses of St John be well considered.

Revel. 19. 7. 14.

And to her, the Lambs wife, was granted that she should be arrayed in pure fine Linnen, and shining; For the fine Linnen is the righteousness of the Saints.

And the Hosts which were in Heaven followed him upon white Horses, clothed in fine Linnen: white, and pure.

Matth. 28. 3.

It is written farther of the Angel that rolled away the Stone of our Saviours Sepulcher, and sat upon it, *That his rayment was white as snow*; And of Christ himselfe at his Transfiguration, *That his Garment was white, and shining*. By all which, it appears, that in this habit, so especially approved, selected, and worn by the Saints in Heaven, and Earth, and Christ himselfe, there can be no scandall, or just occasion for the foolish Birds to wonder at it.

Objection.

It will be replied perhaps, that it is not the Colour distasts, but the Constraint; Wee are tyed to it, and that binding necessity, makes it favour of superstition.

Answer.

I answer; These Injunctions were not imposed to inure thee in thy Conscience towards God, but to exercise thy duty to thy Superiors of the Church, to whose Judgement and Care the ordering of Gods family does more properly belong, than to thee; to governe in thine own house, where thou wouldest hold thy selfe much abused to be controuled with the Checks & entermedlings of a Stranger. Neither were these laid before thee to stay thy Journey, or perplex thee in thy way to Heaven, but upon thy sides, for hedges of Order, to keepe them, least wanting Roles, thou shouldest loose the right path, and be enticed to wander after the vagrant Light of a beguiling fancie, till thy Faith, despairing of a better Guide, might first tyre, and then turne backe againe; according to *Calvin*; *Sic est exigua nostra fides, ut nisi undique calcietur atq; omnibus modis sustentetur, statim Concacietur, fluctuet, variillet.*

M^r Calvin.

The Marriage-
Ring confessed
by D^r Reinol
to be a meeke
Ceremony.

Touching our late fashion of Marriage, than which nothing can be devised more comely, honourable, and satisfactory: Or our Rites of Buriall, which make a difference between a good Christian, and a servicable dogge; for whom many kinde Masters will digge a hole to throw

throw him in: They are to be received without Dispute, or Contradiction, as warrantable Acts, priviledged by that generall Command of *S. Paul*; *Let all things be done unto you decently, and in Order*; Which decency being the Churches decking from her Wardrobe of Ceremonies, they are therefore not to be contested for the Reasons following.

First, Because no point of Faith, or place of Scripture, suffers either dishonour or losse by the Authority of these, which confesse themselves but servants, that hold all their estimation and continuance at the will of the Church, which first advanced them.

Secondly, Because all men of approved sufficiency, and sanctified Judgements amongst our selves, have alwayes confirmed them, by their own practise, and delivered them to the world for good, and glory: And forrainers also, as *Monsieur de Moniteu*, that great Luminary of *France*, hath not failed to presse this of ours, for devotion, gravity, and majesty, to all the Churches in the Christian world.

Thirdly, Because we make not Ceremonies the matter of Gods worship, but powerfull furtherances. Not *Moses* that prays, but *Aaron* and *Hur* deputed to support the weak hands of devotion, and hold them steady to their posture of divine elevation, when they were heavy and pendant; for haggard nature will certainly turn taile, and hinder the flight of Grace by her sluggish wearinesse. Nay, faith it selfe, either fainting at the long journey, or overcome by such a love as made *David* once indulgent, and too carefull for the Traytor *Absham*, will likewise take occasion to sit downe, that seeming to rest her selfe, shee may stay for her loytering Companion, disloyall flesh, which is alwayes framing excuses in spirituall Exercises, and too frequently tying.

Lastly, Because the Church Commanded the use of them, to whom all faithfull Christians will yeeld a cheerfull reverence, and submit willingly: And so wilt thou, if thou beest a true Sonne, but if a Bastard, Resistance best becomes thee; Goe on still to be unnaturall, and rip thy Mothers Belly up; Thou hast a mighty president for it, cruell *Nero*, a Pagan Emperour did the like; for which, and burning *Rome*, he made himselfe famous to posterity, as thou shalt be, but much more; for his humour contented it selfe to behold the beautie of one proud Citee turn'd into ashes, but thine is greedy to be sed with the warme blood of thy friends, thy Lords, thy kindred, and perchance thy brother, or if he anger thee, thy Father, a man that carries perhaps, a good old heart to his Prince, and therefore if he escape another hands, may deserve to be sacrificed by thee his gracelesse Sonne, it may be too, upon an Altar of loyall bones, some pile of honoured Carcasses, made of true Subjects, all massacred to appease the rage of a riotous Cause, and quench the furious Lust of five insatiate Members,

S^r Ric: Bakers
Chronicle.

For bearing
our Church so
much vilified
by her owne
Schismatics,
be came him-
selfe into Eng-
land, and left
his Testimony
behind him.
Exod. 17. 12.

bers neighing after wealth, revenge, and pale cheek'd Sovereignty, the dammaske of whose Virgin Rose hath lost its vermillion blitsh, which now lookes pale at the sight, and feare of her impure pursuing Ravishers.

*How the Religious have kept the
Commandements.*

THus having unhennel'd the Foixe, it will bee no hard matter to hunt and take him; for being lamed already upon all sourse, he cannot runne farre. *He that loves me (saith Christ) keeps my Commandements.* All which being before us, how the most of them have been obeyed by our Religious, let their actions and our observations be equall witnesses.

3. Commandement.

*How the facti-
on keeps the
Commande-
ments.*

Thou shalt not take the name, &c

Of the breach of this Commandement, the Scribes and Pharisees were guilty long since, who carried an outward forme and ostentation of singular holinesse, discovered in certaine precise customes of habite and gesture, as wearing large Phylacteries, embroydered all over with the word *Jehovah*; walking softly, and shunning in the streets the only touch and sight of women whom in corners, and under a roose (if they be not mightily belyed) they would both looke upon, and handle familiarly; yet our Saviour makes bold to tell these, *that inwardly they were ravening wolves, and devourers of widows houses.* And is not this the very Effigies of our new Doctors, by whose neer Resemblance with the other, we may easily apprehend whose naturall sonnes they are: short haire, long prayers, and narrow ruffs, a sober demure looke, deliberate speech, and verily, verily (which word the Brethren catch from one another at a rebound, and toss it like a Tennis ball) are the formalities of our Religious or modern Pharisees, upon whose tongues the Almighty might seeme to have built his Tabernacle (so much they accompany each light occasion, with the frequent name of God in their mouths) *if we did not observe their hearts to be farre from him*; which we cannot faile to doe, while we but lend a curious eye to their actions; for by those we shall finde them convinced generally of three very egregious faults, frailties they call them; pride, covetousnesse, and cruelty. For who yet ever saw a Separatist, or factious Puritan mercifull, liberrall, or humble, except the last: sometimes in shew only, for his own extreame advanages. And does not this Hypocrite usurp

*I speak only to
the Hypocrite,
not to the pure
in heart.*

usurp likewise that sacred name for a protection to his lying; which being the veil of his other deceipts, is the darling trade wherein his soule takes pleasure, because it brings in profit. And lastly, to make up this Sex or Consort of his Vertues, his most best harmony. What if he challenge Livery and Seisen of his neighbours wife, is not his title good, who dare deny it? not her Husband; for her in all likelihood may prove a Cavalier, and so stand in the account, and crowd of sinners fit for punishment. But if a Brother, the courtship is interchangeable; for this being an act peculiar to their private calling and Privilege. By it a Sister in such a case hath liberty to propagate with a Brother, especially if he prove indeed to be: that his zeale burne not like an Ovens, whose flame must needs have vent, and bake some special things for the Churches utility, and augmentation of the Saints. Is not this a plain deriding of God, when they enforce his holy Name to serve them for a Patron to their publique Crimes, and Pander to their private Lecheries, let good men judge?

These are such as the Prophet Micha speaks in Chap. 6. 11.

I have known this believed and preacht.

Keep the Sabbath holy.

Our Religious say no, for that day especially they are not able to spare from the worke of their private Calling: To fight battles, to teare the Bible, and drive all true Protestants from Church, who are desirous, like *Nicodemus*, to serve God faithfully: but dare not be seen for feare of these Jewes.

4. Commandment.

Honour thy Father and Mother, &c.

Our Religious grant this in part, thus qualified with exceptions. That all Parents (contending against the Covenant their children have taken) are to be delivered up to Satan, and so forfeite their priviledges, though God and Nature, the Lawes and Religion cry out to the contrary.

5. Command.

Thou shalt not kill.

The Religious laugh at this, for it is their Trade to shed blood, and murder the innocent is their daily exercise, and a necessary worke which the Devill and a damned cause hath made them skilfull in. They cannot live without it.

6. Command.

Thou shalt not commit Adultery.

Our Religious account this (considering the Times) intolerable,

7. Command.

Englands Duff and Asbet raked up.

Griffith a Member of the house
raught the Lady Shudley.

and therefore thall it by a generall dispensation; from whence, and the provocation of their private spirit, they have become encouraged to commit so many Rapes, and themselves to cherish one in their owne bosomes, who yet afterwards they say, did indeed very forpennance in bed with a Parson wife, and was lastly punished with the losse of his Troope; which disdainng to serve longer under such a Carper Commander, forsooke him altogether, and retired to Newcastle.

8 Command.

Thou shalt not steal.

This command above all other the Religious have a speciall care of, and therefore have given strict order from the beginning, that none of theirs shall presume to take or carry away in field, house, or Towne more then they can hitle, and lay their hands on; and that is not to be called Theft, but Plunder, though many will not forbear to thinke that the Cause it selfe is the most Tinkery, stordy, and implacable Thiefe that ever tised a Kingdome, worse by farre then Robin Hood; for he tooke from the rich, and gave to the poore; but this ravenous Cause (they say) is a bottomlesse pit that swallows up all, and yet gapes for more.

9 Command.

Thou shalt not beare false witnesse, &c.

This Innocent is put into some small hope to recover grace hereafter, having at the present lost all credite, especially with worldly policy, the highest Doctor amongst the Religion for all their whyning. For sayes he, if we forbid slander in the Round heads, how shall we doe for Delinquents amongst the Cavaliers, and consequently for their pillage; Our Sequestrators too, and Spies will be out of worke and fall in, which would be a means to starve the Cause immediately; who being of constitution greedy, devouring and thirstfull, will become leane as a Carrion, if it be not daily larded with the fat of these Royallists estates.

10 Command.

Thou shalt not covet, &c.

I thought not against this: but
are pure in heart,
and speak for
Gods glory; but
this has they
she trust, & are
always changing
for worldly ends.

Our Religionist make so bold with this, that they seeme to breake it quite through in all new judgements but their owne; for they cover and search at all, and yet laugh in their sleeves at the simplicity of the wicked, that thinke they doe ill in it, to whose lands & goods they (the onely elect) pretend as powerfull a Title as the Israelites did to the jewels of the Egyptians. If any will start at this, and say the comparison is not just, because God himselfe undertook the
Israelites.

Englands Dust and Ashes raked up.

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Isaiah by Moses; the Brethren will presently reply that so are they no less warranted by their private Calling, delivered by *Mr. Marshall*, or such like Oracles, infallible enough to cleere all their actions from aspersion how soule soever, and seemingly injurious in the eyes of the ungodly.

To these, Scripture adds another. *Thou shalt not revile the gods,* Exod. 22. 28.
nor speak vainly of the name of the people.

When I considered the Authority and strictness of this positive command, and mark'd how it was abused and flouted by the whole Tribe of our Religious. Every scorne of theirs against the King, being a deriding kicke against this Commandement; and him that made it. I was exceedingly astonished, and upon the point to believe, that certainly their Holiness had lately purchased some new power to dispense against the whole booke of God, whereof they carrying the lofty deportment; not of Interpreters or servants, but Judges, presume to put upon us what new and unwonted constructions they please to phantasie: And seeme to fit with an expresse Commission from their private Calling to annihilate, make speechlesse and Apocriphcall all controuling Texts in it———whole apparent meanings dare offer to rebuke or bridle them: but let all those whole tongues (being call'd their own) *are sharper then swords, under whose lips does lye the poison of Aspes, that strike proud words, and make great brags against their King the Lords Anointed.* Advise seriously this rebuke of *St James* which silences all babbling counterfeits. *If any man amongst you seem to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine.*

James 1. 26.

While our Affairs prosper, it is easie to flatter our selves. *The rich man (saies Solomon) is wise in his owne eyes, but his poore neighbour searches him out.* And although abundance of prosperity, and money have undone our Religious, and lifted them up above all knowledge of themselves; yet there will likewise be a time for humiliation, when the want of these blessings shall restore them to a temperate sence of their pride and unworthinesse, and bring them peradventure to their wits again.

Proverbs 28.
11.

Lastly, whereas Religion bids us to love our neighbours as our selves, the Pretenders say no, for they rather command the contrary, and strive to suppress the authority of this precept as an arch-enemie to their present purpose, and too singular for the times, seeing all those whom duty falls to their Prince, our Religious contend to excommunicate and consume them in body and goods.

If there be others, conscionable men, that will deny to shed blood with them in the heat of lawlesse fury; these they brand with the filthy perdition name of *Newtons*, noting them for spies, and Popishly affected, whom they plague, crush and weary with all intolerable

1. but chuse to
live at home,
& suffers for
both parts, as
but confesse the
Kings right.

oppressions and possible effects of molestation and hate.

*He encourages
the people a-
gainst their So-
veraign by the
assurance hee
gives them of
prospering.*

Read his booke.

The greatest number of grosse Commons, who can either be seduced by false promises, or enflamed by Master Lillies most tempting and dangerous Prognosticks, by which he solicites them to a desperate change, and intoxicates the weak braines of the vulgar with a strong opinion of their sudden rising, which hee assures them from his Art must shortly happen, transforming Carters into Kings, and setting evry dung-hill knave (at least in the fooles imagination) upon a seate of honour like an Arch-Duke. All which this Prophetick *Merits* tells them must needs fall out as the admired consequences (more infallible then destiny) of his three Sonnes, and the Eclipse in *August*.

Of these the Religious make use to engrosse their Armies, poore soules, that if they should but looke with undeceived eyes, would sooner suffer the Capker to consume their blades, or turne them into their seducers bowels, then be perswaded to what them in the hearts of their dearest kinsmen, Countrey-men, and friends: but the dice was cast, and this the Kingdomes unfortunate chance; From all which tryals by the touch-stone of their owne actions, which we have seene, and themselves cannot deny. This experience will result, that the wonderfull zeale of our Pretenders to the true Protestant Religion, thus weighed in Scripture ballances, is found too light, and meere counterfeite, their charity to men being very little, and their love to God a meere nullity, according to that Text of Scripture. *If you love not man, whom you have seene, how can you love God, whom you have not seene.*

*If to breake
down her beds
for the wild:
beare to devour
all her blessed
plants can make
her multiply.
If to hide her
forme be the
way to make
visible.*

2 Sam. 6. 7.

Levit. 16. 1, 2.

2 Chron. 26.

19.

If therefore to give the Church posions of sterility be the way to make her fruitfull? If to mangle her visage beyond knowledge, and lopping off her armes and legges will make her strong and beautifull, If to glut the cruelty of her slaves with the flesh of her sonnes will exalt and cherish her, If to water her plants with blood in stead of prayers and teares be the only meanes to make her grow and flourish? And finally, if to disparage Learning, to call presumption zeale, and make ignorance renowned. be the meanes to enlighten her, make her Professours famous, and their Labours immortall; Then shall our Pretenders be the only men: Coblers, Coach-men, and Weavers shall preach, and Religion shall dye with them.

But if to the contrary Religious *Pharisees* was destroyed in an instant for only touching the sanctified Ark, though with a pious intention. If *Nadab* and *Abihu*, sons of the high Priest were suddenly arrested by a judgement from heaven for offering strange fire before the Lord, as our Religious doe their forbidden novall Doctrines. If a King could not escape without leprosie for usurping upon one Aets only of the Priests office: And lastly, if devout *Stephen* might not be admitted

admitted into the Deacon-ship till he was consecrated by prayer, and confirmed by imposition of hands as a grave Ceremony, whereat all the Apostles were to be present and assisting; what can wee conjecture will fall from an omnipotent, jealous, incensed God, upon these contemners of his Church, order, and unity (proud builders, heaven upon a tall heap of their owne wilde, most foolish and airy inventions) but a confusion of greater astonishment and danger, then that by which their insolent fore-fathers were surprized of oldes, and scattered at the conspiracy and first erection of that high Tower ambitious *Babel*.

Acts 6. 6.

whose professions are wholly against them.

Certainly, if we hearken but with a listening ear to the tales of these Tub-Drives, when they rock the careless world into a slumbering believe, that all former Martyrs, Bishops and Governours in the Church; men of profound learning, gravity and goodnesse would have complied with them in their new Principles, and been wholly of their minde; had they but lived in thase times, and been allowed perchance the Lord *Broughs* Coach-man, or the Gobler of St. *Giles* for their Tutors, will be sport alone, and a pastime so ridiculous, as may well persuade a stoicall man, although it were *ipse Diogenes*, to trespass upon *Cato's* grave rule, and almost burie himselfe with laughing; For is it not manifest, & well known to some of our Religious themselves, that those holy Fathers not stumbling after the dim light of nature, but following stedfastly the sonne of Grace, which wholly guided them, decreed all War in Subjects against the Sovereigne Prince, so utterly unlawfull, as they doubted not to rank that sin in the number of their Heresies. It seemes Obedience, which was then sweet meate to those Fathers, is now rancke poyson with the Brethren, who indeed deserve not any credite amongst us living sinners, while they are not ashamed to throw asperive lyes upon the departed Saints, whose resolutions then, now, and ever, disposing us to charity, humility, and duty, will stand like a menacing Angel in the way of these *Salems*, to stop the passage of these bewitching Tenents, and wound their consciences in sight of all those Ases that strive with the witch-crafts of wit and worldly policy, to carry them safely on in their forbidden journey.

Read Alphonsus à Castro in Lib. Herese.

When they tell us of a dwarfe long reach, and that he sees farther then a Giant, the wretch standing upon that tall fellows head, for methinks his shoulder should be too low. Of this comparison, by which these shrubs growing without the pale of a Church-yard, would seem to top those famous Doctors the elder sonnes of time, and Cedars of the Temple. We are not to allow them any benefir, except they likewise prove the dwarfe they speak of, to have his two eyes, & those the use of their native faculty; for otherwise he wil not only continue a pigmie:

pigmie

Englands Dust and Ashes raked up.

Pigmeie still in his Nature of Learning; but in matter of Religion, either blinde as a Beetle, or pitifully beare-eyed: and therefore not meet nor able to correct the opinions of those who were far mightier in judgement; and clearer sighted.

Of Obsolete Princes.

Reader, when thy eye hath travelled thus far, stay a little; if thou hast patience, and give thy minde leisure, looking back again; to fall upon a serious consideration of what thou hast seen: no fictions I assist thee, devised maliciously to defame any; but reall truths, well known, and I believe studied in their parts by many judicious observers in all which thou mayst espy an horrid Faction, like an overgrown Snake, lifting up his curled head, and hissing against Kings and Regall dignity, by whom it is brought to passe (as if the whole sky were infected with the pestilent breath of the Serpent) that Englishmen in all places drop down and are killed, and strangers are invited, who strong in by thousands to people this wofull land, lately the mother of many faire sonnes, but now almost childlesse and desolate.

Of which ungodly and pernicious practices conspiring to plant a Tyranny within us, and abandon our outides to a forraigne servitude, if thou begin or continue to approve, I then with thee heartily, and all of thy bale minde, loaden with the chalmes of it, for ever, while God, I trust, will deliver the King, his faithfull Subjects, and me the humble Author, from the vile yoke of such a nasty slavery. But if thou be right, one that feels thy selfe shaken sometimes with a fit of loyall indignation and wonder, to behold things so unrighteously, indiscreetly, and slightly carried in a matter of this transcendent consequence; then let me perswade thee, retain thy griefe still: for these weighing the greatnesse of their cause, will be becoming, and shew noble in thee. But let reason satisfy thy wonder, and discharge it; for thou canst not justly expect sweet wines from soore grapes, nor wisely marvel why a body without a head should likewise want brain.

In other lands for default of witnesses, a man stands or falls by his own mouth: In this a Baron should be received upon his protestation, and the poorest man that is not an out-law, excommunicate, or a common Barritor, if he sweare. His Majesty is certainly better then these, yet denied the privilege of his own mensch subject.

O how oft in vain hath our Sovereigne Lord the King call'd the high God to witnesse of his sincere intendments, religiously binding the truth of his protestations with a solemn exccrating himself, and most royall posterity, yet could not be believed. Our religions being so far from suffering those his holy and Princely asseverations to gain footing

The faction
fully com-
pared to a snake.

The usage of a
King with us,
cross, warrivill,
and sacrilegi-
ous.

Concluding his
speech to the
Committee 9.
March, 1641.
when they pre-
sented a decla-
ration of both
Houses of Par-
liament at
Newmarket.

Englands Druff and Asphas raked up.

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footing in the peoples faith, that they rather threw them out, and bound them up together as a wast bundle of perfidious perjuries fit for no other use then to be refined in a popular fire.

Which preventing care was not without its mystery; for had the beguiled subjects been suffered to have trusted their Prince upon his oath, which (had they not been generally poisoned with false and scandalous informations) they had questionless done the whole earth not delivering to knowledge any nation more naturally inclining, and affectionate to their Sovereign, nor being changed by grosse mistakes, sooner reconciled by any tender of satisfaction (or the least promise of better usage) then in stead of loathsome excrements of men and beasts in our Churches, Almighty God had been delighted with the sweet favour of our prayers and thanksgiving; then had our teares been turned into laughter, no weeping in our streets, no leading into captivity, the lowd shout of God *save the King*, would have buried the sound of *Rabbi's* Trumpet, with all that rabble of that man of *Jerusalem*, that durst proclaim, *we have no part in David*; and then in a good time our crafty *Aschraphets*, after they had practised like that deep Politician, to expell their Sovereign, and incend the State by dark plots and wicked devices might have gone (having lost all interest in the publique) at least to set their own private affaires in order, and hang themselves; and so had all our miseries happily been dispatched. But we had sinnes and God a Justice that must be satisfied, by whom it is here provided that a good King suffers for the evill of his subjects.

*An unfollowed
impudence in
subjects.
And the rea-
sons of it, or
rather necessity*

*David's chief
Counsellor,
that conspired
against him, &
hanged himselfe*

St. Paul seems to be so peremptory in justifying the truth and certainty of this doctrine, as he doubts not to admonish the world by proclamation, that if an Angel from heaven shall preach to us any other then he hath preached, accursed be he. From whence St. Chrysostom collects this further observation, *Non dixit: si contrarium annuntiaverint, aut totum Evangelium subvertent; verum si Paulum Evangelizaverint prater Evangelium quod accepistis. Etiam si quid vis labij claverint: Anathema sit.*

But obedience to Princes being a part of St. Pauls Doctrine, and a Divine precept, which no power on earth can dispense against, nor Parliament which are themselves subordinate, and no better then servants, Let the curse be divided amongst all those that at the price of so much Christian blood have taken paines to purchase it. Scripture it selfe points them out; These are murmurers, complainers, walking after their owne lusts, whose mouthes speake proud things, having mens persons in admiration for advantage. Again: These are they that separate themselves, sensuall, having not the Spirit. And again, Despisers of the flesh, Despisers of Government, that speake evil of them that are in authority. Again, St. Peter allows us their

*Read St. Paul
to the Rom.*

*13. 1, 2, 5,
verses.
Jude 15. and
19. verses.*

2 Pet. 2.10.

1 Pet. 2. 13.

1 Pet. 2.17.

Read 2 Tim. 3.

4, 5. where
these are set
down to be
traitors, beast,
high-minded,
&c.

Luther's *jo* like
Robels in
Germany.

their marks: They despise Government, they are presumptuous, selfe-willed, they are not afraid to speak evil of them that are in dignity. Now whether this be meant by those, who make themselves subject to every ordinance of man for the Lords sake, and to the King as Supreme, who value their obedience at a higher rate then friends, means, life, or any humane glory. All which they forfeit daily because they feare God, and honour the King, as we are commanded, or others quite contrary, that set up their *frontis*, mans traditions to confront heaven with a brazen face, and quarrell down the pure truth while they themselves thrive by speaking lies in hypocrisie.

Those that lay prophane hands upon the tree of sacred Majesty, to pluck it up from the flourishing soyle where God had planted it, and appoint it to a new, dry, and barren ground, where it must needs perish for want of moisture, being debarr'd from its naturall Springs; those that shuffe their Prince, his Nobles, Councillors, and Friends, into the common bagge amongst Pagans, Apostates, and men reprobate to the faith, who maintain it for a doctrine superiour in repute to some Articles of our belief, that this their Parliament cannot erre, which likewise presumes to exalt it selfe above him that is called God: let just Heaven and revenging men be severe and revenging Judges.

I am not permitted to comment upon Texts of Scripture, these I have cited are plain, and serve my purpose, which is to vindicate the Kings truth, and convince his bragging adversaries of error, heresie, and a double falshood.

If any render them in another sense then I have done, I think hee hides their native meaning maliciously, and wrests them to his own destruction.

I shall now finish this Point of Gold, and strengthen it with two Silver Tagges: one from famous *Luther*, against some that did like our pretenders to England, rob Germany of her wealth, and borrow Religion for a Cloak to hide it under: *Satanas sub Evangelio preteritus multos hoc tempore seduciosos et plane sanguinarios Decebat: excitavit.* Another from *St. Augustine* to Schismatickes, *Vindicta nos Deus de vobis & ut ipsum errorem vestrum in vobis occidat ut nobis tam de veritate gaudatis.*

A briefe of the Kings proceedings

AMongst the Ancients of renown, *Greece* carried the first glory for Marshall discipline: and in her the *Lacedaemonians* were worthily graced with the right hand of honour for their exactnesse. The *Romans* were often & very foully spotted with the blemish of insurrections, by which the Imperial Eagle was many times much hindered

In his high flight, as being too much steeped in the blood of her Gen-
erals.

The Turk is highly commended, for his Order, Severity, and St-
lence.

The Spaniard, a speciall Soldier, such rank of the Roman hot hu-
mour in frequent mutinies: for what can be more famous or feared
in all places, where that Fury stings them, then the Spanish ab-
errance.

*Their generall
mutiny.*

But above all, the late excellent Prince of Orange, Maurice, was sin-
gular, and defended the Launch, who was to see from bringing a serroe
upon his friends, or Newraill Countries, where he marched, if they
were just in their contributions, that his camp was a storehouse abun-
dantly overflowing with variety of usefull commodities, like a plea-
sant Faire or Market, and served for a Sanctuary to many rural Fa-
milies with their cattell and goods, when those naked souls were fear-
full of the enemies rapacity.

*Yet they paid
contributions
to both sides.*

It is no part of my present purpose to set here a false gloss upon
the Kings party, our English Cavaliers, for their well-doing, who in-
deed were very faulty; but to give a reason why they did no better,
which is delivered in one word, *They had no pay*: without which it
will be alwayes dangerous to punish, and impossible to keep in order.
Which want in the Soldiers, I say see that it proceeded from any
tenderneffe of conscience in the Commanders, or that they forgot to
afflict the Countiees and Townes within their jurisdictions at rates
high enough: but because that most of them served the King with
their tongues, and themselves with their hearts, their affections al-
wayes revelling in the Countrey-mans chests, and their hands rather
bused to master his crowns, then to fight barrells.

It is true, that in the best governed Armies there wil be scattered out
of the general march, and the eye of his Marshall, some few loose ac-
tions, which are often winked at, and passe under the common name
and pardon of military infolenencies. I confesse there were many in
this, yet so as notwithstanding the proverb, *Inter arma silent leges*, the
Justices Warrant had still some life in it, the gentleman might ride,
keep a Table, and respect amongst his neighbours. Travellers for the
most part journeyed safely, towns were unpillaged, markets lookt big,
and Robin Hagg held up his head so sprightly, that you might see a
faire penny in his forehead. Where disorders grew, there for the greater
part they were sharply visited, and possestly cut down, especially
by that unwearied and strenuous hand of Justice, Sir Thomas Gresham,
of whom to be silent, were to rob vertue of its due reward and
glory.

*A name given
the house
Farm by the
cheerful Sol-
dier.
Governour of
York, Calise,
and Oxen.*

The King himselfe in his passage to Doncaster, where his march was
reverted by a proud flagitious fellow, one *Paints*, that threatened

As I was informed.

*Sorbonne Col-
ledge in Paris.
We have dis-
graced the pro-
fessors of Pro-
testants more
by this one act
of invasion,
then ever our
fore-fathers
could honour
it by their
suffering.*

*His Majesty
granted so
much for the
establishment
of peace, as he
seem'd to ne-
glect his own
interest, and
divide his
kingdom with
them.*

swelley to lift his Prince with his Tapers, if he retreated not speedily, delivered to the world a reall testimony of his care and love to his people, as well by severe exhortations to his men, as publick exhortations upon some that were bold to disobey them; and this at a time when lives were precious, and a mutiny had undone him; and when (if I may presume to invert a peece of Scripture without blame) Gods Lieutenant might have borrowed the words of the Sonne of God, The Faction have holes, and their Armies flying after me, have nests, but the King of men hath not a place to hide his head in: for then his pursuers enjoying their advantage in the paucity of his followers, made haste, and proclaimed aloud that they went a King-catching. Here was another eye-sore. He that had well viewed the Scene of Murders past, would verily think, that *now great but our gods' blood*, no stage were left here for a new wonder, yet this presents it self, and we must make room for it. A spectacle full of *constant* impudence; such as would provoke all faithfull men to spit in the face of it, and load it with the just scorn of a loyall derestation. For behold here a protestant, good, godly, just King, chased in his own Realme, by valian of his own, calling themselves likewise Protestants, who suffer him not to rest, eat, or sleep, without losse of friends; and danger of his own life. O let not this be told in the Colledges of *Sorbonne*, nor published in the streets of *Rome*, lest the Jesuits, sejoyce, and the Doctors of Idolatry be glad.

Thus saith neither have the Lawes suffered by his Majesty; any violence or eclipse, nor the subjects liberty been enthralled by his means, to any new yoke or custome, further then the maintenance of Armies necessarie to his own and the Kingdomes preservation. And whereas the pretenders have sullied the Kings name and reputation with the foule stain of being an enemy to peace, to which they have likewise given some colour; and seeming probability, by their frequent but most fraudulent petitions. It is assuredly known to as many as can see, this being as clear as the day at noon, that his highnesse affection and fervent longing for an accord, had been faithfully purposed from the beginning, and endeavoured with all his might; for although he seemed to be led to many things of a suspending difficulty, yet to others, bold and rugged enough, he went alone and willingly, and walked with them so far beyond the bounds of their owne first demands, as further it was not possible to advance, except (which it appears was their aime) he should have humbled his Crown to their meannish feet, and yielded himselfe a Pupill to be governed, embesleied, and undone by these his surreptitious Tutors. Neither were these Protean changes without their *mysteria*, yet such as were *pu denda*, ashamed at the beginning, to unmask their visages, which now are bared to the view of all men, in whom they imprint either a feare, flattery, or disdain,

aine, according to the variety of mens affections; in whom honour either dwelt considerably, and commands like a free Lord; or obeyes as only a Tenant at will, ready to be thrust out at a minutes warning by every light complaint, or suggestion of profit. What neede we beate the bu' any longer, the bird is flown already. *Was Tyler, Jacke Cade, Plumcke the Lawyer, and the Cornish Black Smith had a meaning to be all Kings.* *Robert Simnell* would reigne, that *Richard Summs* his factious Priest might engrosse to himselfe the power and riches of two Arch-Bishops. And therefore no marvell if the honey of his Majestie: most milde and mercifull propositions and graunts were alwayes turned into gall. The bad nature of their desires, and a necessity to advance them, compeld that forgery.

*Notable Rebels
in the reign of
R. 2. & H. 7.*

*Read the list of
Hen. 7.*

Let not our new Lords of the lower House, and Seates by their own Creation, grudge to find themselves mingled here with ungracious Rebels: but be sensible rather that in this case they have no more privilege then those before mentioned, nor any greater protection from their sitting in a Parliament-house to authorize wadoe proceedings: then those buyers and sellers amongst the *Jews* (could derive from the name and honour of the Temple,) who were finally whipt out of it, because they prophaned the holy place, & had changed *that house of prayer into a den of thieves.* Will you have it in a word; whatsoever his Majestie (moved by a pious care, and relenting at his peoples sufferings) profiered, or consented within, beyond, or against reason to satisfy the unreasoned demands of a *corrupted generation*, to the deep undervaluing of so great a Prince, & the everlasting shame of Subjects that enforced it, was for the most part murdered in the Mid-wives hand, & dispatched to eternal darknesse before it could discern any better light, then what that cloudy house in *Westminster* could afford it: Or if some small parcells of it were sometimes sent abroad like a dish of Petticoates to feede a starved Nation; these were so minced, salted, and steeped in distastfull sauces, as alwayes rendered them unfavory, and failing in their true relish, the abused people being never suffered to touch them while they were fresh, nor tast them in their vertue and naturall sweetnesse: for certainly the Kings adversaries are all such as *David* complains of.

*The people have
been kept in ig-
norance from
the beginning.*

*Psal. 120. 5, 6.
Psal. 52. 21, 22*

Tonching Religion, the King hath changed nothing that I can heere of, wherein as in the rest he hath kept his word, and dealt faithfully. And farre more uprightly then his Teachers, who have altered almost all: But his Majestie to the dishonour that handred him, hath turned neither to the right nor left hand, but walked in the plaine path of his devout and constant Predecessors, cherishing not a Doctrine in *India*, some lampes with a litle life in it: but so without forme, as the next Age will hardly suffice to like it upon proportion. Not an *Amurathian*, whose very body, such as lies burning

*The Kings in-
trinsids altered
by his actions.*

Englands Dist and Affair related up.

Burning in the bones of those that seeme to be always sick of the Colicore. But she cure, Anticore, Catholique & Apostolique faith, which God in his mercy restore, continue, and make to flourish in despite of all those that beare evil will at him.

Of warre in Subjects against the Sou- veraigne Prince.

9. Rule.

A Strange question amongst Protestants, when men begin to make enquiries about Tumors so long since determined for matters of Faith. It signifies the Church to be in her want, or travelling with fore dis ease; whereof like an abortive issue shee groanes to bee delivered.

Judge 17. 6.

When there was no King in Israel, every man did what was right in his own eyes, (all wrong) even to the plundering of houses, and worshipping of idols.

The ancient prophesie of *Isaiah* is now fulfilled; a deluge of whose disastrous influences hath overtaken unwary England, as the flood surprized the old secure world, while it was making it selfe merry, and laughing heartily at *Noah's* vanity (with they accounted his preaching) *Isa. 3. 5.* *The people shall be oppressed every one by another. The child shall be against his father, the brother against his brother, and the wife against the husband.*

*The Authors
lamentation.*

Which judgement, although it be in it selfe grievous; yet to accumulate our misfortunes, and heape one curse upon another, this plague is so visible upon us in our greatest weakness, when we have no Church to present our supplications in; no God, to whom being framed, we should present them; or being presented, not any Mediator to make them propitious.

For to the first, there is wanting in the Church, Order, Humility, and Unity.

Page 8. 19.

Secondly, our bold fighting against the King and Monarchy, is a manifest daring of God, who hath deposed him his own Lieutenant, and our Regent in that Government and crowned him with Majesty and honour, who tells us plainly. *The Kings reign by him, and Princes hold their Dominion of him, only and immediately; for Rex is indeed nullus / I have (as all wise men judge) not such a power, as our Dreamers imagine.*

Thirdly, our Medisours, that when we have offended, should stand

stand in the gutter between us and death (to which our depraved wills carry us as it were heading by a perverse and natural propensity) is likewise our enemy, for we blaspheme him daily in the matter of his prayer, provoke him hourly by our cruel usage of his Messengers and Servants: and incense him highly when we vilifie his Bride, of whose immaculate honour, We, the Almighty, and most affectionate Bridegroom (whose love to his Spouse is stronger then death, and his jealousy more cruel then the grave) will be as tender as of his owne, and revenge the violation of it as much to extremity.

Lastly, if wee consider how deepe the strong tallions of these our murthering devils are rooted in the bowels of time, even now, when the rotten world (not only fashed in yeares, but sunk into extreamest dotage) is ready to drop into her felle agonies: And for want of another grave, to be buried in her owne ruines. I feare, lest in so land a confusion, and wilde fracturing of the troopes that have been cal'd the faithfull, we should want leisure to write againe, and stand reconciled to our comely postures of Repentance, obedience, and charity, before the last Trumpet will call us to a generall muster, and in union wife nature (like venerable Elz) for the fastidious of her foines, to resigne her Communion up, and suffer dissolution in her innocent selfe, and a final disbanding and suppression in the lives of all her quilty Agents.

He e Reader (this subject being grave and morifying) I cannot but end thee a view of my teares for a pattern. They are penitentiall; and if thou heest but diligent to match them with thy owne, thou maist improve them to a treasure, whose wealth will purchase thee a better Lord ship then this wide earth we live in can afford thee; and in the meane time save thee That deare Bird in thy candid bosome, which at last will lead thee through many fiery tryalls, to the sweet aires of Paradise when others that have lost her before hand by a careless flight, will be apt to misse their way, and fould to ettle their placatus for ever in an impure Obe.

The only remedy for the mischief past, and prevention of worse to come, will consist in this, that all disordered raskies recover their lustground, and rally speedily, that wee (leaving these masters of mischief to quarrel at one another) may turne wilde faces to our Sovereign, and with reclaimed resolutions receive from him only all words of Command, and that austere Discipline which we are confident is sound and fundamentall. For besides his miracle of healing, which we haide gives testimony to Crowes, and highly honours them, but never lookes at A sarthy, Soames tells us the King hath yet another vertue more proper to our diseases, and able to exorcise them. He slanders all evil with his eyes. And againe, he can brenne up.

For who can now preach the truth, that is instantly overwhelmed with persecution.

St Paul to Timothy 2 Epist. 3^d chap. compares that prophesie with our times.

A good conscience.

Cal'd the Kings Bird.

Prov. 16. 10.

12. 14.

*They are then
fools that pro-
voke it.*

*The two stron-
gest advocates
for rebellion.*

*These may mi-
tigate, not ju-
stifie.*

*The Church not
persecuted, but
by these Schif-
maticks which
have thus chā-
ged and abus'd
her.*

*As they acknow-
ledge. Cant. 1. 5.
But she says so
her Husband for
jucour.*

*Such as being
called to the dig-
nity of Pastors
publish their own
doctrine in stead
of Christs do-
ctrine.*

not in judgement. For his throne is established by justice. The wrath of a King is as messengers of death: but a wise man will pacifie it. What foolies are they then that provoke it. Thus when we open the flood-gates of Scripture, we see how fast they powre knowledge into our vessels of enquiry, and fill them brim full, till they make them run over with evidences for the King. The King indeed is but a man, yet placed by his divine Maker within such a hallowed verge of sacred exemptions, as forbids al Subjects to rush upon him with unclean thoughts, nor vituperate his name, and not to touch him at all; by how much finnes committed knock harder at the doore of vengeance then crimes revolved, or only talked of. Reader, I have now some use of thy pardon, griefe hath made me tedious. I confesse my fault, and therefore thou (as a good Christian) art bound in charity to forgive it. Wee'll fall into our road again and travell easily.

All warres undertaken by Subjects against their Princes, to make them plausible (for they cannot be honest) must derive their authority either from the Church persecuted, or the Common-wealth tyrannized. Let us therefore first bend our eyes to the state of Religion, and mark how that stood with us at the springing of these troubles, and when it was first blasted with this flash of Lightning,

Wee shall finde that she was then freed from all disturbance to the worlds apprehension, and faire outwardly without wrinkle or blemish, except these warts with bristles on them; which notwithstanding her best care, dyet, and purifying; could never be hindered from growing upon some of her most visible parts.

With these the Spouse had a controversie, but not unto death, rather to the silencing those bawling curs; who although we find them sharply busied about matters of forme, and outrageously earnest for the salvation of others; yet we may well perceive that they themselves are no Saints by their snarling.

But admit that the Sunne had looked upon the fairest amongst women, and perchance a little freckled her beauty; must she therefore be despised? Or what if by reason of her maligners, thieves that lye in wait to rob her in the night, sacriligious towards God, and all that is holy, she hath not been able to keep her Vineyard in that exquisite order & safety as her high-charge required. Will the children of her Mother be angry, God forbid? rather if the Vines begin to decay or dye; let the little Foxes be taken that spoile them, and the withered branches will recover both life and flourishing. For let me tell these false Coyvers of Evangelicall righteousness, wherein themselves I feare have but a pittifull share, that the Church which is blacke (but comely) shall flourish in their despite; but never with absolute perfection, while she is militant; These suckers themselves will rather draw the joyce and vertue from this tree of Life, and to the utmost of their power destroy her vigour and fructifying.

Again,

Again, let it be granted, that this amiable body, the delight of him whose lips are like lillies dropping down pure Myrrh, was indeed distempered in some of her principall parts, was there no better a Physician to whose Judgement she might be recommended for a cure, but the brutish multitude, by whose ignorance and malice she was certain to dye, or be delivered up to the mercy of a few Mountebanks, that would infallibly poyson her, beyond the protection of any, but some miraculous Antidote? Or can this *Simon* and *Levi*, confederates in evil, enforce the possession of their holy and sick mother from all their other brethren, to whose administration and filiall piety she was delivered by a sentence from the supream Judge. seconding that violence with the fresh wounds they daily give her in stead of healing, and justifie all this by Texts of Scripture rightly interpreted; I say, rightly: for otherwise *S. Cyril* tells us, *Quod omnes haresius de Scriptura miserrata colligunt erroris occasio*; For my part let the py'd coat and the cap with the button rampant, be the blazon of his wit that beleeves them, there being nothing more absurd, impossible, and foolish, then this ironickall assumption of the pretenders, with whom because they only would be understood for the elect, as peculiar people set apart from the wicked, which they call all men in all congregations besides themselves, and Champions for the Gospel, I the lowest in Gods Family, and least amongst the servants of my Lord the King, doe willingly forsake my secure station, and new stand forth to encounter them, desiring no other weapons to maintain the combat with, then that themselves have so much vaunted of, The Scriptures.

I imagine we are one to one, fall back to thy distance, and let us take a nearer view of his Majesty, and read him in the abstract of his Titles conferred by God, acknowledged by men, and continued without denial, question, or interruption, ever since the Reformation, when the Church was at unity within it selfe, and establish'd in her full power and agreement, *Carolus Dei gratia Rex Angliæ, &c.* In all causes, and over all persons Ecclesiasticall and civil, next and immediately under Christ supream Governour.

This alone were sufficient to perswade any modest man to subscribe and throw away his quarrell, when hee sees such invincible testimonies to fight against him, and his adversary to hee so strongly fortified.

For if this crown of Titles, the Supremacy, be not counterfeit metall, but pure gold, and put upon the King by divine providence, what hand of humane policie dares take it off, or endanger the sacred Head that weares it. If it be false, or ascribed unjustly, wherefore then hath not a course been used to confute it legally, that wee may know the mistakes and the error we have lived in.

Cantic. 5. 13.

A shep and
vallores who
are chise in
Church by the
Kings antho-
rity.

For those that
were brand by
their asser-
ty and oab to
be under com-
mand, a sup
dominion over
others to wis
by all justice
and order: they
are to be sub-
ject.

Argument for
the Kings su-
premary
within his own
Reims.

Therefore St.
Paul exhor-
is so often to pray
for him, Tim.

3. 2.
If God hath
made the King
supream, there
is no striving
against him.

And that he is
so, read 1 Pet.

2. 13. where
the Kings su-
premary is
provid invin-
cibly, and thus
warre in sub-
jects condem-
ned.

Box and.

Englands Dust and Ashes raked up.

Jewel contra
Harding, cap.
8. divis. 2. & 3.
Observe the
Churches reso-
lution in those
dayes, and how
these differ.

Make good use
of this.

3^d yeare of
Edw. 6.

For if force,
flattery, or ma-
ny could have
altered them,
they should
have been tem-
pered sufficien-
tly, but their
faith was im-
pregnable.
Heb. 13. 11.

But I know thee to be so thoroughly learned with pride and mal-
tious stubbornnesse, as thou wilt never yeeld thy selfe vanquished :
why thou art able to stand upon any ground how slippery soever ;
have at thee therefore with another downe right blow, whose vigor is
insufed by the humble Church of England, who being charged for
seditious, a despiser of Princes, and all thy faults, which have roused
the slumbering spirits of becalmed justice, whose iron hand now storms
the Klogdome with the wilde fury of incorrigible warre, she thus
cleares herselfe. Truly we doe neither put off the yoke of obedience
from us, neither doe we disorder Realmes, nor we set up or pull downe
Kings: This rather is our profession, this is our Doctrine, that
every soule, of what calling soever, ought to be subject to Kings and
Magistrates.

Our common teaching also is, That we ought to obey Princes as
men sent of God, and who so withstandeth them, withstandeth Gods
Ordinance.

This is our Doctrine, and this is well to be seen both in our bookes
and preachings, and also in like manner and modest behaviour of our
people.

Here, Reader, thou hast the preaching, printing, and practise of the
Church, when she discovered an amiable face, and enjoyed the bene-
fit of a perfect health, as the gift of her sound and serene constitution,
whose doctrine because it ranne full tilt against these upstart dogma-
tists, they had no way to avoid the blow, but by interposing that im-
possible supposition, or foolery, before mentioned.

If they had lived with us, they would have been of our minds, as if
thousands of their successors such as excelled like them in the trea-
sures of Grace and Nature, had not been scourged to the utmost with
all the whips of imprisonment, banishment, disgraces and death, for
concurring with their Fathers in judgement, for defending their reso-
lution to be Orthodox and holy, and for advising the unstable world,
(whose faith was mutable like yours) the businesse of an equall price, I
must therefore set my Hares foot against their Goose gibbet, and then
tell them, That if the skies should shrowe downe upon England in
this scarcity, thou and thy company have occasioned ten thousand
thousand quarters of Wheat for yeares together, the same skies
would likewise rain downe millstones sufficient to grind it.

What can this dallying imply in these mockers of God, but their
resolutions to use the Bible as some have abused it, like a nose of wax,
and having deposed faith it selfe, the bright Queene and Sovereigne
Regent of all Theologicall graces from her infallibility, force her in
the quality of a handmaid, to wait upon the humour of time, and
serve all frantickes like themselves in such disguises as they shall please
to new fashion her in ?

Is not this an unimitable presumption? If none of Christs words shall passe away without their due accomplishment, then certainly neither shall they passe out of one construction into another to bee fulfilled after the variety of three hundred severall senses: which so many heretickes from time to time have thrust upon them. He that is wise will consider this.

*The Scriptures
continue in one
sense for ever.*

Here now is a ruled case in Divinity, not of Ceremonies, which being only for ornament, may be remitted at the Churches discretion: but of doctrine, whose ground is fundamental, and of use so necessary, that if any by Diabollicall illusion, will presume to resist it actually, and with armed hands, in that very hour they proclaim themselves professed enemies to God that commanded it, to Christ that confirmed it, to the Apostles that preached it, to the Saints in all ages that practised it, to the Church that constitutes it, and to their Prince and Countrey which must needs suffer excessive damages by the unhappy breach of so safe and binding ordinance.

In which dark and Stygian quarrell whosoever shall dye, all good men will judge him to goe out rather with a stink, like a snuff amongst Traytors, then with the sweet favour of a Martyr. All small contempts against any part of true religion, delivering the unshallowed soule rather to ~~the~~ the black Ferry-man of Hell, then to *Abramams* white bosome: for certainly obedience is the best Sacrifice.

*It cannot be
safe to dye in
this quarrell
against the
King.*

But because (methinks) I now perceive thee to grow Cholericke, as a Cook frying in thy own grease, like a Panceake, and in a fume higher then Fustian, ready to strike, I will therefore before I passe further, take a blow or two of thine, with as little hurt as may be, and then requite thee with a double payment.

Thou wilt say, peradventure, as thy Fabulists have taught thee by word generally, and by writing often, that the Parliament is above the King: For (sayes the Author) the Sovereignty is in the people, who (represented in three States of Parliament) may authorize the warre justly, which in private persons, how mighty soever, would be treason.

O modest people and meek Parliament, worthy to be had in everlasting admiration, and recommended to posterity for patterns of incomparable patience, humillity, that being heires to so high and prominent a glory, would yet suffer Kings it seemes their underlings, to enjoy it so many hundred years, without once calling for their due, or discovering their right till the other day. Therefore it may rather be imagined, that the pretence is but feigned, their Title a lye, and the intruders keep from another mans inheritance, not by their own quiet forbearing, but by Justice, reason, and the right owner himselfe.

And so the true God was adored by the mouth of *Cyrus*, when *Daniel*

Englands Dust and Ashes raked up.

with a lump of pitch and haire, had burst in sunder the similitude of a Dragon, whom the wretched Babylonians made to worship for a God; so let this vain and brittle Idoll, the peoples Sovereignty, be but rightly detested, and CHARLES will return to bee King again.

Carolus Dei gratia Rex, a few words we see does it: For if he stand by the meere grace and appointment of God onely, as these words imply, then not by the election or favour of his subjects, who therefore can have no power to remove him, much lesse to reigne above or with him. For if two Sunnes appeare together in the Firmament, one of them without doubt, must needs be a prodigie. But of this by degrees.

To call evil good, because it is generall, and the bloody violation of all lawes a just warre, because the Accessors are great and many, is thy beliefe. and the Brethrens Doctrine, to whom that saying of St. Hieron may fitly be applied, *Fides vestra est temporaria, non est angelicorum*: For when offences are qualified by the power and number of the trespassers, what can it be but to set down decrees against God, and openly to tax his Word of indiscretion; whereby will come to passe that the German drunkeanesse, the French lasciviousnesse, (a worse crime in the Italian) the Scotch perfidiousenesse, and Englands covetousnesse, the cursed root of all our miseries from being vices of the greatest detestation and scandall, shall be either excused. or perhaps forc'd against nature, to be call'd what they neither are nor can be, *virtutes*. and why? because forsooth they are nationall.

God allows
him to bee so by
his word.

To shew thee the effigies of thy Error yet more plainly. look once again in the glasse of the Churches Apologie, and thou shalt finde this opinion of the Parliaments supremacie, to stand quite awry: For there sits the King introned just in thy view, In all causes, and over all persons, supreme Governour, Peeres, People, Parliament, without exception, all are subjects, and therefore forbidden by this rule to abrogate, alter, or enact any essentiall thing in Religion or State, but by his singular Authoritie and Allowance. The King cannot bee forced.

This peece of Doctrine thou and thy fellows must either utterly make void, and nullifie by sound argument out of Scripture, which I take to be impossible, or all these your solemne preparations against your Prince, determined by so much counsell, set out and garnished with so much cost, and followed by such a throng of waiters, will onely serve to make your sinne more shining, a stately impiety, and a spacious gilded Error, onely fit to crown that many headed Beast, the rascall multitude, with whom we are premonished that we must have no communication in evil.

Secondly.

Englands Dust and Ashes raked up.

59

Secondly, when thou art pressed with the example of the Primitive Church, whose revenge in all her tribulations and wrongs, consisting of prayers and teares, was quite of another fashion, and contrary to thine. Thou hast thy evasion readily, and canst alledge their patience to proceed only from want of power; whereof being destitute, it seemes like curst coves with short hornes. They could not doe to others the mischief they intended, and so were unwillingly swallowed up themselves in unwelcome persecutions.

I cannot call to minde that in all the precedent discourse I have given any expresse name to this War against the King. But now I dare charge the bold Authors of it, even from the mouth of this slander, with high Treason against the blessed Saints, whose Crownes obtain'd by their constant bearing through all the stormes and rage of Gods enemies; these carnall enviers of their spirituall glory, having in themselves neither faith, hope, nor resolution to purchase the like endeavour to rob them of, by depraving their Loves, the very pearle of their sufferings. For if those deare servants of God departed grudgingly like malefactors cut off for their crimes, they could then not thinke Christ their object, nor heaven their reward, it being not a mans dying, but his obedience in death and a good Cause that confirms him a Martyr. Thou hast our Saviours owne words for it, when he wils all Christians to take up not a sword as thou dost: *but thur crasse, and follow him.* Bidding thee moreover, because he would teach thee thy lesion perfectly, as fore-seeing thy perversnesse, to put thy sword into its place; lest if thou strike with the sword, although for Religion, or in the rescue of Christ himselfe against the supreme Magistrate, except thou hast a stronger priviledge then an Apostle, thou shalt perish by the sword.

Our Saviour was able to have freed himselfe by his owne power, or the force of Angels from the Jewes violence: but hee submitted rather to the will of his heavenly Father, who permitted him to die, but not to defend himselfe.

St. Paul remembering the bitteresse of his sufferings, makes mention of the graces that sweetned them, as long suffering, charity, patience, &c. he goes on to a resolution, grounded upon a necessity in these words; Yea, *all that will live godly in Christ Jesus must suffer persecution: but evil men and seducers shall waxe worse & worse deceiving, and being deceived.* Thus wee may trace the Apostle every where by his sufferings; but no where by his fightings, except with those Beasts at Ephesus; which I conceive were the vices of the people, and the enemies that resisted his preaching.

To asseure that the Martyrs in the primitive Church, dyed *volenter*, because they could not help it is a denyall of divine grace; wherewith being inspired, those confident Champions were in all

*The objection
of the Adver-
sary.*

*The erroneous
opinion of our
carnall hypo-
crites touching
the blessed
Martyrs.*

*1 Pet. 4. chap.
12, 13, 14, 15.
vers.*

*Mat. 26. 52.
Observe this
diligently.*

Englands Dis and Alben raked up.

this results miraculously quitted, and strengthened to endure the fiercest torments of the worlds most cruell invention, which laboured not only to extinguish the men with their profession, but to drive them from their belife, or at least compell them to blaspheme by the torture and shame of their publike and lingring execution. All which was passionately endeavoured by the enraged Infidels, but could never be effected.

Moreover to maintaine that the faithfull of those times wanted any thing but will to have bridled the Insolence of their Tormenters by strong hand, is likewise false, as appears by the answer of an auncient Father to a Roman Emperour: that upbraided him in words to the purpose, as followeth. *You Christians are in hearts slaves, and would revolt if you had power.* The Bishop replied: We warre with vices, and the powers of spirituall darknes: Not against a temporall Prince to whom our Religion binds us, to be subject even to death. If otherwise, who could resist us; For besides those of the faithfull quite thorough your Empire, which are innumerable, Let this your Army, and your Majesties personall guard suffice to justify both our strength and innocence. *Now if you divide the men into three, two parts will be ours, and the third not fully yours; which report being made good by enquiry, amazed the Emperour, and relented the persecution.*

But why should we rippe up the bowels of time, and run so farre backe for a president; for if I be not much deceived, there stands now one just against heeles, almost within our reach, the Protestants of England perswaded by the conscience of Queen Mary's Title, could readily furnish all suitable Compositions for an Army; by which these allowing inveterate Papists, was lifted up to the Throne upon the necke of another; Then her soote-stooke, but wedded before to the Crowne by King Edward's last Will, one that had bene proclaimed Queene by authority of the Councell: And being an inmutable Protestant, was likewise one of the most innocent, learned, pious, excellent Ladies, and brightest stars that ever lived to shine of all her sexe in Europe.

In which their first enterprize, we behold these Worthies armed, a terror to all Contradictors, and passing through them with a resolution, and fortune of valiant and prevailing Souldiers. But if we looke further in their second part, we must espie a marvellous alteration: Our late Conquerours are upon their knees to the same Woman whom they themselves but even then had advanced, and taken as it were out of a prison to Reigne. And all this imploration and suite only for liberty of conscience, and free exercise of their Religion; which being un Princely denied (for shee had granted it before) we shall finde them acting their period to all casuall apprehension

tion

*I may mistake
in the two ds:
One on my cre-
dite I have
read this in
substance.*

*Of Norfolk &
Suffolke.*

*Of the Privie
Councell.*

*The Lady Jane,
daughter to the
Duke of Suffolke,
married: Ger-
ford son to the
D of Northber-
land, first pro-
claimed Queen,
and not long af-
ter beheaded
with her hus-
band.*

tion, miserably standing parley at a despicable posture, divided by a guard of fools, and tyed to trees as their great Master was, into whose mercifull hands they delivered finally many of their bright souls in a Smithfield flame. Not because they could not live and contend as thou dost: but to perfect their obedience, and glorifie God by submitting to his will, who commands us to learn of him, no stratagem of warre, nor how to cut our neighbours throat: but to be as he was, mecke and lowly. In which practise of humble integrity the Bride rejoiceth, to be affected like her Husband; the Church being never compared to the fiersly Lyon, the herce Panther, or the fighting Bull, nor any other beast or bird of prey: but to the white Dove, whose simple Epithets are harmlesse, innocēt, and unfeigned.

Thou therefore, and all proud Sectaries, who thinke it best to nourish Religion with blood against the practise of all the Apostles: of *Servus*, that desired no rescue for resistance, but prayed for his persecutors: And of *S^t Paul*, who endured all things for the Elects sake, and gives his reason. *If we suffer, we shall also rejoyce with him.* Yee that forsake the commanded wayes of God, as unequal, and presse into forbidden wayes not warranted by Scripture, but condemned by all just men, and yet dare stile your selves true Protestants. Doubtlesse you dishonour God extremely, and provoke his wrath not only against your selves, but against the Nation, whom ye drive head long into the same perdition; for in stead of obeying him as his Ordinance directs you, you set up to your selves an Idol of fancy, and worship the rags of your owne inventions.

Touch not my Anointed.

Here I shall foile thee againe. All thy strength and skill will not be able to ward this blow which will wound thy Cause desperately. Thou seemest openly to desie that beast of Rome, and art ready to pulke at the name of a Papist; yet secretly art contented to borrow some fig-leaves to hide thy owne nakednesse: by which being covered, thou thinkest to avoid many smart lashes; which for all that will Jerke thee and thy Cause, till you both daunce for anguish, and cry *periculi*. The Papists appropriates the word Anointed chiefly to the Pope and his Clergy: Our Paritan is more liberall, for hee takes it likewise from the King, the peculiar object of that Text, and deales it effectually amongst all the faithfull, meaning themselves, *Populus* *populorum*, the very calves of the people. Now let us peruse some authorities for the King.

David calls *Saul* the Lords Anointed; yet was *Saul* no Priest with the fift, nor any of the faithfull with the others; for the spirit of the Lord was departed from him: but we find him then to be a King.

Secondly,

Many of them were burnt for Religion.

Let the adversary prove their fighting for Religion to be lawfull by my plain authority of Scripture.

If the blinde lead the blind, both shall fall into the ditch.

Another of the Kings Titles.

The King is Gods Anointed.

Proofes for the King.

Secondly, *David* would not permit that his Captaines should kill *Saul* in the Cave, as was urged; nor be enticed himselfe by that most tempting opportunity to lay his owne revenging hand upon him; Why, because he was his Master, the Lords Anointed, to stretch out my hand against him seeing he is the anointed of the Lord.

1 Sam. 24. 5.

Again, *David* protected his enemy *Saul*, and charged *Abishai* destroy him not; For who can lay his hand upon the Lords Anointed, and be guiltlesse.

1 Sam. 26. 9.

Thirdly, neither *Saul's* Crowne nor his Bracelets, which being his Regall Ornaments were questionlesse of a precious value and rich presents proper and agreeable; for *David* his Successor could respect one houre of life to that prattling Amalekite that brought them, after it had once escaped his lips; that he had set the Kings struggling soule at liberty, not by killing him presumptuously: but at his owne entreaty, being mortally wounded. For how wast thou not afraid (saith *David*) to put forth thy hand against the Lords Anointed. Certainly had our Religious been like *David*, men after Gods owne heart, they would have feared as *David* did, and carried reverend minds to Charles their Sovereign, and the Lords Anointed, who was never rejected like *Saul* from the Government by any expresse message from God, who never persecuted any just man for envy, nor murdered the Lords Priests for revenge. And who only provided to bridle the unruly pens of certaine busie Laymen, and the tongues of many, calling themselves Divines, who first practised unprofitfull acts to perswade the world that their Mother the Church was drunke, and then brought into her Tent their more sober and respective Brethren to deride with them her pretended nakednesse. Had this brood of *Cass* been silenced with greater severity, *England* had bene still in her right wits; which now by the abuses of these poysoners, are violently distracted: but let us ponder their proofes.

Objections of
the adversary.

The answer.

Objection.

Answer.

Iehu conspired against his Master, and sinned not. True, but then he had his commission from God by his Prophet, so shalt not thou. *Ieroboam* did so too, 'tis granted: and as fit to serve thy turne as a rod for a fooles back. This dissention was indeed Nationall, for all *Israel* followed him, and forsooke the King; yet thou art still to seek, and so unfortunate, that God himselfe had likewise a visible hand in this which he signified to *Ieroboam* by the mouth of his Prophet *Abi-shai* the Shilonite, that gave him a signe by sending his new coate into twelve pieces; whereby at that instant hee was caded in a future right to the Kingdome which he enjoyed afterward. When God himselfe sets downe alterations, *ex ore divino*, they are not to be disputed; he may doe with his owne what he pleases: but must we therefore conclude thy Cause for a God, or the faction to be an omnipotent disposer of Kingdomes, because yee tell us of a private Calling. A

1 Kings 11. 31

blacke

black fanton, not descending, I suppose, from above; but like the infernall Gods raised by the witch of *Endor*, in the forme of reverend *Samuel*, ascending out of the earth. Certainly we are not tied to so unhappy a mistake, as to worship the Devill because in the likeness of a Prophet: yet if thou wilt needs have *Jeroboams* cheese, then take his chance too, and choke thy self with it. For who fell away into small Apostasy, and became a reprobate people to this day? The ten revolted Tribes, and *Jeroboam* the son of *Nebat*, which made *Israel* to sin. This belike was the sower to their separation, which while the Bible is extant, will be recorded for a Rebellion.

The witch of
Endor.

1 Kings 12. 28

These indeed forsook God and their King, like thee and thy brotherhood, yet they offered no violence to Monarchy, in that point of daring thou excellest them far, and mayst perchance attaine to a more desperate reward.

It will be in vain for thee to authorize thy doings by those of thy neighbours, acted long since by Germans, French, Switzers, and Netherlands: For the causes which should make the Scales weigh even, are not equal; yet in respect I know thee to bee extremely impudent, and likely to thrust any counterfeit, finely drest upon the peoples ease faith, I shall therefore anticipate thy fraud, and give the world a short hint of some few the most remarkable of those passages, by way of prevention.

The first conspiracy by the German Boores, called *Liga Satularia*, pretended to bee for Religion; and their second rising for the same cause, charged upon the Protestants first by *Romes* agents to their disgrace, and now by these Schismatickes, to the death of Religion, were so far from any sympathy with the reformed Churches, that their watch word was *Our Lady*, to whose good grace and tuition they recommended themselves and the prosperity of their uproare; In honour of whom they were bound to say daily five *Ave Marias*, as to their singular Protectresse. All these directed their revenging arms against the pride and oppression of their grating Landlords, themselves openly denying the Religion, or any knowledge of the Gospel.

The Princes of Germany commenced no voluntary War against *Charles* the Emperour, but being rather invaded by him, that in the hunger of his ambition, laboured with all his might to consolidate his own loose interest and *Ambition* in a Breach in the hereditary dominion of that most ancient, wealthy, and Imperiall soyle, seeing greedily to devour all their priviledges that hindered him, they did no more then what their respect to honour and their subjects welfare led them to, being free Princes, they honestly defended themselves and the established right of the Empire against a stranger that invaded them, and endeavoured their subversion without a cause.

The

*If you mis-
these in other
Authors, thus
far you may
find them in the
Churches Apo-
logic, towards
the end, which
I suppose is
sufficient au-
thority.*

*Read the Eng-
lish Chronicle,
you will be sa-
tisfied in the
life of Q. Eliz.
& the French
Histo y.*

*Pursue the Hi-
story of the
Netherlands,
you will find
it amongst
their privi-
leges under
Don. I. Aust.
D. de Alva.*

*This govern-
ment was an-
cient & always
conditionall.*

The Rebels of *Maaster* were no Gospellers, as was and is pretended, but a wilde crew of wicked Anabaptists, a raging Sect of Hereticks, that burn like a consuming fire, destroy like a mortall plague, and confound Justice, Government and Order in all places where the negligence of the Magistrates suffer them to live at liberty and unchanged.

The *Switzers* of *Berns* were never subject to the Duke of *Savoy*, and therefore raised no war against their Prince, nor for Religion, as their enemies misreported them; but rather to take certain Townes and Castles of his, which bordering upon their Frontiers, never ceased to rob and vex that quiet people, by the continuall excurion of their garrison.

The quarrels of the *French Protestants* wth their frequent battels, were always rather pitied then commended by the faithfull in the Church of *England*, from wh^o I beleve they never received fomentation or aid, but what was granted for politrique advantages, and soundly deliberated by reasons of State; although before they made use of resistance, no people could be more cruelly enforced, nor stretched by greater extenuities to the highest trial of their faith and patience; which so confirmed them in their Princes trust, although a Papist, as he called them often to his own rescue, and interposed their firm loyalty more then once, as a safe Bulwarke betwix his life and the traiterous attempts of his other subjects, men of his own Religion, but wholly resigned to the Spanish Faction, inasmuch as *Leiria* that last died, the *French King*, being demanded why he (a Catholick Roman) would suffer so many Protestants in his Life-guard? Because, replied he, I never yet heard that a Protestant would confederate to the murder of his Prince, whose life and honour his Religion binds him to treasure up in his highest estimation and reverence.

All these look like examples to be followed. And yet there is another, the *Netherlands*, whom our innovators have chosen for their nearest pattern. These had severall mixt reasons to refuse the Spanish yoke, to which indeed they were not bound by Law nor Conscience to be subject: For *Philip* the second, as King of Spain, had no tye upon that people, from whom he (a stranger) was as opposite in manners, custome, and language, as he was distant from them by nation, which is far off.

As Duke of *Brahant*, Earle of *Flanders*, *Holland*, &c. hee challenged a Dominion in those Provinces, as heire to his mother *Margaret*, daughter of *Charles*, Duke of *Burgondy*, notwithstanding the people were so much beforehand with their Princes, which they derived from a grounded custome, that he himselfe was first sworn to them, and bound by oath respectively, not to endeavour the concussion of their Privileges, w^{ch} were strong and ancient, but to preserve them

them entire and undissolved. Of which Oath whensoever hee made himselfe guilty by a wilfull violation in the resolute breach of it, and deniall of reparation, being by the States solemnly demanded, at that instant the error of his command and their obedience was clearly untied, and the people at their liberty again for a new election, having power out of the same Family, to advance any other whom they best fancied, and ordain him Prince and Ruler over them.

This the hangry Spaniard laugh'd at, Kickt it out of countenance, and power, and gave the flat Bastinado to all the rest, throwing those fetters of a Prince, as hee proudly called them, in the faces of his Jaylors, whose heads in few years after hee pared from their shoulders, by the rude hand of pittifull oppression.

When thou therefore hast approved this Monarchy to have been a free State at the first gathering of these Clouds, from which distractions have been rained upon us like floods.

When thou canst produce such blinding priviledges for England to restrain her Princes, when thou hast made it manifest that his Majesty not vouchsafing to his servants one personall visit, through his whole Reigne, hath squeezed us with all hard usages to make us soft and pliable like Wax, and wrought us to receive any impression, or new form the hand of cruelty will stamp upon us; and all this by his *Avarian* scourges, men in shape, but sucking their inhumane qualities from the Tears of a she Wolfe, betwixt whom and a Male Devill those *Incubi* seem to have been monstrously engendered in the storm of a violent insurrection.

And lastly, when thou shalt affirme and prove it, That every Towne in England had its Snaffle, that the Land was filled with the blood of her slaughtered Natives, and Decrees signed at a forraigne Councell Table, to root us out, and replevish the Kingdomes vacancie with strangers: Then if thou begin to article with thy Prince by language of Armes, thou wilt perchance be allowed in't: For wile men will acknowledge reason for thy action, and good men call it just.

But if the contrary of all this be apparent, and that thou thy selfe art this Tyrant, whose hate is level'd against all their lives, that like not thy novelties, that pusheth at the old establish'd Government, and labours to batter down the ancient structure of this noble Kingdom, with an Engine as bigge as thy flam-headed Clirke *Loudon*! Then muffle thy selfe in the clouds of thy own darke plots, and heuvery, and vanish as the Devill did when hee fell from Heaven like Lightning, being thus struck with the Thunder of Truth. For the Foundation thou buildest upon is sandy, thy comparison false, and those whom thou boastest to goe along with, blum at thy wickedness, and are assumed to keep thee company.

K

Give

Philip a.

Answer by the Nobility.

At K. Philip did.

J. Don of Austria D. of Alva, & now the pretenders.

And then to be done by the King, were well as it was in Spain.

Englands Daff and Asbes raked up.

Give me leave therefore to counsell thee, that being in this dance of an English brawle, forsaken of all forraign examples to guide thee, except the Fury *Erinn*, let it be thy resolution and happinesse to face about, and return to thy true nationall and affectionate Lord and Leader the King.

If God, by the straight line of whose words we are bound to measure all our actions, have not permitted that Subjects shall climb up into the Ark of Sovereignty, which being a Royall vessell prepared onely for Kings to defend themselves against the floods of rebellion and madnesse of the multitude, is further sanctified by Divine Ordinance, and made terrible as the Mount of God, where it was death for any man to tread, but the chiefe Magistrate *Mos*, to the foot whereof the Elders of Israel might approach, but the people no neerer then their appointed Ranges, which were farre off. If likewise the Almighty will not suffer that any violent constraint bee laid upon the Prince, although in matter of Religion, which being the manifestation of Gods glory, and the Ladder upon whose steps the Saints climb up to heaven, is the highest consideration of any thing on earth, how much lesse will he tolerate such an insolencie, as when for worldly respects, which are but base in comparison of the other, we take upon us to ruffle with our Prince, & bind him to obey our Fancies as his Law, who was born to rule us, and bee our Lord; that cannot be judged by any but God himself who deputed him, and is onely his superior.

Solomon tells us, That a full Soule loathes an Hony Comb. This Realm not long since, like the rich man in the Gospel, was clothed in Purple, and fared deliciously every day: We were high fed, & surfeited of innumerable blessings, but like *Ass*: Dogge, that parted with the flesh in his mouth, for the shadow of it in the water, or with the Dunhill Cock in the same Moralist, wee have rejected one Pearle for a Barley-corne, and changed our prosperity for a Song, God knowes to a lamentable tune: our present emptinesse is now our scourge, giving us a sharp and hungry remembrance of the fulnesse we once had, when we enjoyed a King, but could not value him.

Yet in despising of those that have repayed his Majesties good with evil, and persecuted his faire Renowne, these two authentick Witnesses, Wealth and Fulnesse, which lived to rejoyce his Subjects, and make him mighty and honoured while hee reigned alone, will now at their departure not faile to declare themselves friendly in their last act, and doe him an acceptable service even in death. For what can more powerfully inculcate the uprightnesse and moderation of his Highnesse Government, then to behold his Kingdome sceptred with an entire peace, and crowned with universall plenty?

Mount Sinai.
Exod, 19. 27.

*The blessings
we enjoyed by
the former go-
vernment, which
now are want-
ing.
These plead
strongly and
truly for the
King.*

*For quantity
of ground, this
kingdom was
the richest in
Europe at the
beginning of
this war.*

plenty? These being always the happy marks of a good, and just Prince, but never of a Tyrant.

Which imposition being clearly avoided, as not able to hurt the King, but wounding his Adversities deadly (upon whom we returne it.) Let us betake ourselves to our first weapon, *The word of God*; which being the *sword of the Spirit*, is indeed the proper armes of a Christian, and all the defence allowed to Subjects, when they are persecuted, not by the justice, but the cruelty of their Princes.

To prove this better, let us argue this once, *a minore ad majus*: restraints betwixt Parents and children are reciprocal, like their affections; yet if Fathers will provoke their children by multiplying of injuries, the children so incensed have no leave to contend, or break loose from the chaine wherein God and nature have tyed them, they are bound either to pacifie with yeelding, or waite patiently upon God for deliverance. If they refuse, there is a Lyon without, a curse at the doore stands ready to devour them.

Masters and Servants have likewise their rules, enjoying these to obedience, the other to forbearance, and courteous usage. Yet if the Master will be out raging, and make a default, the servant nevertheless must be subject still with all feare: *Not only to the good & gentle, but also to the froward. For thus* (saies the Apostle) *is thank-worthy, if a man for conscience towards God, endure griefe, suffering wrongfully*. Observe further how he illustrates his reason, and endears it with an emphaticall amplification. *For what glory is it, if when you be buffeted for your faults, ye shall take it patiently, But if when you doe well, and suffer for it, ye take it patiently, this is acceptable with God.*

Here is a direct path, whose application (going streight forwards,) cannot lose its way, but must needs conclude for the King with all advantages, because he is *Pater Patrie* by his Office: and of his Subjects the great and generall Master, whom we are to account worthy of all honour: Why? *That the name of God and his Doctrine be not blasphemed.*

I with, my Antagonist, that thy dimm sight were so thoroughly purged with the quickning joyce of these Apostolicall precepts, as might cause thee to see thy error in this Christall of the Bible, as plainly as I discover it, certainly thou wouldst feare and flye from it, it carries so truculent a face, and the whole bulke of it is so hideous.

I should expect now (were wee personally present together) to heare thee speak like most of thy fellowes, and as you all thinke in your depraved Imaginations: Why, what's the King that he is accompanied with all this noise; He is but a man?

Discreet Reader, that hates to be prophane, and feares to call

The King no tyrant.

Tim. 3. 1.

Deut. 27. 16.

1 Pet. 2. 18. 19.

1 Pet. 2. 20.

1 Tim. 6. 1

A common speech of these blind Beesles.

Cælinthus an
Heretique,
that disputed
against the Di-
vinity of
Christ.
Thraske an
English Apo-
state.

that common or uelcan, which God hath sanctified and set apart. By the way give mee leave to tell thee; This stubborn beast (after many franticke rages) having got the bridle in his teeth, and almost cast his Rider, will hardly leave galloping till he hath posted through almost all the ancient Hereticks, and taken (at least a short bait with *Cerastus*) who perchance (without much labour) will perswade him to deny Christ to be God, because to outward eyes he appeared (as he was indeed, since excepted) in all things like a man. I say not, that the wilde Ass having runne thus farre, will stay here; for the worme in his braine will not suffer him to fixe any where, till he have finished his Carriere, and finally taken up his Inne with his deare Country-man and companion *Torax*, with whom he means to lodge for ever; a merry fellow, that will not be loquish to comply with him, in this or any other Jewish opinion whatsoever.

But *David* teaches, that although Kings dye like men, yet are they Gods to thee and me while they live. Thou canst not understand this 'tis very likely; for how shouldest thou darke soules, blinded with the caule of pride, malice, ignorance and other carnall ends, perceive the power the King is endowed withall from above, and the invincible graces annexed to his sacred Office, which are only discerned with spirituall eyes, I shall cleere chine with a president.

1 Sam. 9. 21.

Saul as a *Benjamite*, was (by his owne confession) the lowest of all the Tribes of Israel, and his fathers family, though mighty in wealth, yet least in honour (of his owne Tribe.) In Chap. 9. verse 4. we meete him in his calling and breeding, a meere Coridon; the height of whose businesse was to seeke his Fathers straid Asses. In the

1 Sam. 11. 6.
11.

11. Chap. we finde him the same man still, but with another minde; for he that before was a plain rurall fellow, is heated here with magnanimous anger, sending out his Edicts like a Sovereigne, fighting like a souldier for *Jahsh Gilead*, and driving the vanquished *Philistines* before him, much faster then he would have done his Fathers Asses if he had found them. From whence this change? Why, after hee was elected to reigne over the people, it is said that another heart

1 Sam. 10. 15.

was given him, sublimer thoughts, and a royall elevation of soule, which advanced him much higher then his stature, although in that he exceeded all his Nation from the shoulders upwards.

1 Sam. 5. 16,
17.

But by whom was his Election, even by him that was able to change his heart, and put the spirit of a Prince into his body of a Peasant, whereby hee rarified the whole man. The people might desire a King, but his election was from God only: and being once ordained, they were bound to obey him alwayes, or yeeld their lives to the butchery of his Executioners; yet there wanted not opposers: his glory could not escape without the disdaine and contradiction of many disputers, every one of them wiser in his owne eyes, then se-

last like our
Pretenders &
their Disciples.

ten

ven men that can render a reason. These would bring him no Presents, but scornfully demanded, how shall this man save us? Behold, those despisers of their King, how they are branded to the end of time for men of *Behai*, which in likelihood were the greatest number; For with their Prince there went only a few abroad of men whose hearts God had touched; I with thou and thy fellows were touched after that manner. Here wee have found the King in the first part of his Excellency; Wee are next to enquire how absolute hee is, and whether limited to the will of his Subjects, or unconfin'd.

In this wee are satisfied fully from the 11. verse to the 17. which concludes with a threat; *and you shall be his servants.* Verse 18. *And you shall cry out in that day because of your King, and the Lord will not heare you.* If fighting had been lawfull, what need their crying, the King was but one. *Samuel* had read them a lesson from God; they had learned that their tongues were at liberty, but their hands were tyed. We must suffer our Princes enorrbances as we endure a deare yeare, an inundation of waters, or any other overwhelming evil; at which we may sigh, but cannot helpe it. By this it appears, the King is not conditionall, but absolute. We are next to search for his value, which we shall find in that bribe Lottery before the Lord, upon the breach of *Saul's* vow to be so great, that *Saul* and *Jonathan* were stalked against all the Army of Israel.

Now it behoves me to be circumspect, and looke about me; seeing if I resolve to goe on, I must winne my ground with hard fighting; for here lies an ambush, the Adversaries are in my way, and have fortified this passage as they thinke, mightily for their owne advantage. For say they, the Army at that time rescued *Jonathan* by force from *Saul*, that would have kil'd him; *Woe*, Subjects may resist their Prince. This argument halts downe-right; for first, this was no advised act, nor resistance of State like ours, pretended to be done legally; but the sudden passion of souldiers inflamed with an apprehension of so dire a losse as the death of such a Champion: But secondly, I grant, they saved *Jonathan's* life; wherein they did well, and worthily; not as these insinuate, by pointing their swords against the King, but covering their Prince with their Shields, and rather hiding him amongst their Armes and multitude, while they might either perswade, or make protestation, then by impeaching the Kings life. Just as wee see kinde servants snatching away a beloved child from the rash hand of an incensed Father, against whom they are not said to defend the ladde presumptuously, but by throwing him amongst them, while a part entreare, and others perhaps beate some blowes, they detoile the parents present fury, who though he threaten hard and sternly command the boy's delivery, yet is silently glad to see him selfe disabled, and after secretly rewards and thanks

1 Sam. 10. 27.

1 Sam. 10. 26.

The Kings power is absolute.

1 Sam. 11. 10. the 17.

Not to vaile, but pray.

The Kings valour against the proud despisers.

The assault of the adversary. The Ambush defence.

1 Sam. chap. 14.

Read and advise it well.

Englands. Duff and Asbes raked up.

thanked them ; which certainly was the meaning of that unbloody strife betwixt Saul and his souldiers, urged by the Brethren for no other purpose then to hold the chin of their Cause above water, like men neere drowning, apt to catch hold of any thing to keepe them from sinking.

2 Sam. 21. 17.

For David had many aspiring sounes.

David was called the light of Israel, who was not suffered to run more hazards of Warre for feare of being questioned ; his Subjects not grounding this their care altogether upon his valour, fortune, or judgement. In all which, without doubt hee had his matches amongst the Worthies : but because they found the ruines of a vacant Throne ; for if some by a sympathy of disposition and manners will love Alexander, with Haphestion, many more, that is, all wise and good men must needs with Cæsar love the King, whose life is the Cement of his peoples welfare, and his death a wide breach, which through the pale walls of an unguarded Kingdome, gives entrance to the Grecian horse, whose belly is often full of sinister practices, and armed for the destruction of unhectored Troy.

These Princes are fettered in their peoples priviledges, & their crowns are hereditary.

The Customes of the Empire, Denmarke, Sweden, with others, must be strangers to the Argument, and can no more serve for imitation to the English, then a day-taile servant that is always at pleasure, and every twelve hours discharged cleerly, can transerre his liberty to an Apprentice bound for a long terme of many yeares, or during life. For in all popular or consular governments, where the Sovereignty is either in the people, the Nobility, or both, Kings are only nominall, and shadowes of what they are called, being in true esteeme no better then high Pensioners to their Nation, by whom they are as it were retained to serve them as chiefe Captaine of their Armies : but otherwayes excluded from Civill Magistracy, or any supream power in life or death, except in the Field, which is common with every Generall, as it was formerly in Israel, in the first three Monarchies, and is now in France, England, Spaine. The Sovereigne Majestie is in the Prince alone, who being the maine Ocean of all Jurisdiction and honours, makes liberrall distribution of his power to others, by whom his Commissions like armes are stretched out, through all the parts of his Dominions by subordinate Agents, who are to return, and pay him the tribute of their accounts, like Rivers to the Sea, that ebbe and flow by his authority.

1 Pet. 2. 13, 14. proves this fully.

These Governments especially in England, whose Kings meekned by Religion, and a love of their people, are pleased to put off that shining, but dreadfull upper garment of their *summa potestas*, and humble their actions like Subjects, to follow after the just conduct of their owne Imperiall Lawes, are rightly termed Monarchy, which is the only, happy, safe, and golden Medium betwixt abstruse tyranny, and popular confusion.

I could make this conspicuous by many pregnant Reasons from Religion, Police, and Nature; but because wise men know them already, and fools will not understand, as also to avoid prolixity, I purposely omit them.

Against the persons of these essentially Kings, those unhappy men, whose want of wit and will exempted them from all laws, have been condemned for light assaults: also conspirators declared by word or action, have not onely been punished, but for the very thought of the heart men have died; confession it selfe alwayes holily observed by the Romish Church, wherein all impieties repented of, are not onely pardoned, but also fast sealed up under the figure of eternall taciturnity, hath beene more then once unlocked to disclose this so burning secret of mentall treason, for which neither absolution, the Church, nor any local breast could ever be allowed a Harbour, or protecting Sanctuary.

But lest these Bulls of Basan, made fat with their Princes renews, and the estates of his Nobility and Gentry, for whose small suppression and fall, the House of Commons, assisted with London Common Councell, have laboured so effectually should whet their horns upon the brick of our own Chronicles, and sharpen them for mischief by those two unfortunate seconds, *Edward* and *Richard*, both Kings deposed and murdered; I doe therefore declare that the deposing and death of wofull King *Edward*, is recorded to this day for an execrable villany, which was in part revenged upon the life of *Mortimer* the Queens ungracious Paramour, condemned legally, she her selfe suffered much bitterness, sugred at last with repentance. But all the actors in it drank deeply of the wine of Gods wrath, whose dregges they swallowed to the very bottome.

King *Richard* suffered the same hard measure, and the like visible judgements dogged his murderers at three heeles, *altrix Testibus* we may be sure spared them not, but acted her part in their trembling Consciences, which was as much rabbed insolency and torment, as could be feared from such a Fury. What *Henry* the fourth himselfe conceived of his own act to which his wrongs King *Richards* levity, the Kingdomes sufferings, but chiefly the spur of his ambition posted him, his soules anxieties, and sighes at his death, have well expressed, but his language better, which was doubtfull, perplexed, and (saying the honour of so excellent a prince) despairing; whose sinne how it was remembered to his posterity, in the short life of his conquering sonne, and the long reigne of his most unfortunate grand child, and how the whole Kingdom was plagued for consenting to such a scarlet wickednesse by their *Prolix* the Parliament: He that will ponder the sad story of *Henry* the sixth may read and wonder; yet in the first, the sonne succeeded to his Father, and a Duke one of the mightiest

A lunatick was executed in Bargaçelona for protesting to assault Ferdinando King of Spaine. Spanish History. Two French Gentlemen suffered death for this. French Hist.

He was indeed a man of rare compositions.

He that hath
sole power to
call a Parlia-
ment to him
the prerogative
of that Parlia-
ment must
needs be sub-
ject.

tiest and nearest Princes of the blood to King Richard, who was like-
wise his Cousin-german, and pretended a Title; but by what Title?
The third part of a Parliament: for I am confident the Faction of
conspiring members could never rise at the beginning to the full
number of forty, have expelled the King, disposed of his Realm,
and us, and now lay claim to the Sovereignty for ever, is a Riddle to
the wisest, their whole Syand of wit being not able to resolve, nor
render one pithy reason to countenance this their proud and arrogant
solidity.

To draw the Features of this Question a little more to the life, If
this Sovereignty be in the people, why then have not all Parliaments
been convened in the peoples name, and by their authority, seeing
to the contrary, they were alwayes assembled by the appointment of
Kings, who only have power to call, adjourne, and dissolve them:
for to beleve that the King either can or will constitute a power so
much to his own prejudice, as shall instantly prescribe him conditions,
and reigne above him, is absurd, preposterous, and foolish. Doe we
suffer by the oppression of our Prince? we are bound to doe it with
all patience and yeelding, which pacifies (Solomon tells us) great
wrath when the spirit of the Ruler rises up against us. *S. Paul* giveth us
a reason for those voluntary submisions: For (sayes hee) heretofore
were we called, because Christ also suffered for us, leaving us an ex-
ample that we should follow his steps. In what? In fasting? No.
What then? In suffering, *1 Pet. 2. 2.* What can be plainer?

Suffer me thus far, and a little further to unmask this peece of va-
nity, the very act of our debate, and infernall Hagge that hath con-
jured one of the most faithfull nations under heaven into a disloyalty,
whose reproach will never be done away. I maintaine therefore, that
the Kings of this Isle were Monarks and absolute, without depend-
ing any thing upon their Subjects, when the people were all at their
mercy, and Parliaments wanted a being. Such was *William* the first, in
whom none can deny but that the power Royall was totally in-
cluded without any Competitors: For the designe was his own, the vi-
ctory chieved (under God) by his own fortunate conduct. The Eng-
lish were his slaves, and the Normans his vassals, that served him for
wages.

In this sad and low condition the land mourned till another King
of the line of the former, whose heart was malliable, looking upon it
with relenting eyes, and finding it exceedingly shrunk by the Nor-
man oppressions, pitied it as the Countrey man did the starved Snake,
cherished it with all requisite and warm comforts, and studied this
way of a Parliament, which he formed happily to preserve it.

The members by him assembled, presenting to him a Certificate of
their grievances, which he advised by them, was willing to remedy.

The

what Sovere-
ignty had the
people then?
No parliament
in the reigne of
the two first,
Will. Conq. &
Will. Rufus.
The first parlia-
ment called by
Hen. 1. the 16.
yeare of his
reigne, held at
Salisbury. Vide
Sir Rich.
Baker.

The afflicted nation, not willing to fight this by proud contending, or naming their Kings their superior: but by humble petitioning unto Sovereign indulgence, and the Kings Royal favour.

Observe therefore, First, here we have a Parliament cold, naked, and shivering, and creeping upon all fours for the mercy of a King, by whom it is now revived in the bosome of his charity, and by the best cordials of his love perfectly restored; but being once filled with vigor, distill with the hells of benefits, and feed bigge with its own renown, we now behold it like a snake indeed, gathering it selfe up into active folds, and assaulting with deadly lips the good mans life that gave it nourishment, biting his children, chasing his servants, and murthering himselfe, governing like a Tyrant, for whom in the world, where it was once known before as a delicate stranger, more than halfe a century that had perished with extremity and famine, had not the happy virtue of a King in time relieved it. Let no man blame me if I call this by its own proper name, a right *serpentine* *iniquity*.

This extends to all the people.

This merit in Kings deserves rather double honour then diminishing.

Seeing then that this attempt against his Majesty, upon whom the Crown, Kingdomes and Regalions of his Monarchicall preeminence, by right of birth, and a herall succession, are justly devolved in an open breach of fundamentall Lawes, a disputer against Reason, a despiser of Religion, destructive to the Nation, and above all, a fighting against God himselfe, whose ordinance of obedience is blasphemed daily in a stubborn deniall of it, by these enemies of the earth, the swelling Pelin upon Ossa, one commage upon another have made their mountains so high, their defiance reacheth above the clouds, and they in their owne conceits stand to tall, as to strike at the Almighty, to regulate Heaven, to reform the blessed Trinity, to call Christ a sinner, and the writings of his Apostles but the traditions of mere men. I conclude therefore this war to be in the act of selfe murther, in the pretence false, and in the prosecution damnable.

Judgement upon the war.

And whereas these oppressors of Government, and promoters of all confusion and mischief, have couzened the world with their false disguises, and the name of Protestants, give mee leave to fortifie the Reader hence forward, with this sound and generall Caveat: Whereforever thou findest Subjects holding with their Sovereigne an armed capitulation, and pretend it to be for Religion, for which in stand of laying downe their lives, as they are commanded, thou perceivest them swift to destroy others, and earnest to mingle the blood of their Princes amongst their common Sacrifices, Let those men in thy estimate carry onely the name of Protestants, but for the rest, let them be of the Parish of Hell: For as Wolfe in sheepes cloathing may be called innocent, or the Devill holy, because in resemblance

Englands Dust and Asbes raked up.

semblance of an Angel, into which he is able to transform himself: Just so are these seducers true Procechantes, and no otherwise, *Ad quibus libera nos Domine.*

Whether this warre be compounded any thing of Justice, or simply a Rebellion.

Quere the last.

THIS Question being plentifully watered with a shewre of proofes falling before, and cherisht with some few growing drops that will follow, an answer springs from it presently and readily which thus resolves the doubt, Not any thing of Justice, but simply a Rebellion.

*Three grounds
for a Lawfull
warre.*

Three grave requisites are to be assisting of necessary to legitimate a warre, viz. Supreme authority, a sound Cause, a just Invention, for commanding it, for undertaking it, for execution of it. All which are wanting in the Parliament: for St. Paul tells us, that Supremacie is the Kings; their cause we find to be corrupted and hollow, and their intentions prevaricated.

Why should we lay such colours upon a rotten post, that which all good men abhorre, which Religion condemnes, and the Lawes give sentence against, let no man presume to justify: for hee that sharpens his wit to defend a bad matter, shall perhaps win the empty fame of a good Orator, but be sure to lose his more substantiall credit of an honest man; one hand breadth whereof in the cold day of adversity, will keep his anguish soule much warmer then an hundred yards of Ostentation, or a whole shop of vain-glory, though all cut out in large Clokes, and worn to hide the deformed bunch growing upon the back of his crooked nature.

I must therefore once more, without flattering their Fortune, or fearing their dreadfull odds of the adversary, but obeying the single truth, which stands for the King, proceed to give proper names to this War, that may expresse the nature of it, and conclude it to be a scelerous act, an inimitable rebellion, a high, heinous and flagitious treason, whose Father was the Devill, Pride her mother, their Favourers all the Impieties, and their followers without excuse. For

If they ground it upon Religion, Saint Paul is presently at hand to digge up their foundation by the rootes, and tell them they fence with the wrong weapon. For (sayes he) *the weapons of our warfare are not carnall, but mighty through God*; that is, spirituall. While

we follow this direction, we cannot wonder, it is no false, or sight-
fire to mislead us: but *Verbum dei, lucerna qua: sit deprehensibilis*, the
only infallible light; by which we distinguish truths from forge-
ries, which likewise teaches that the fruit of righteousness is sown
in peace: But if you have bitter envying and strife in your hearts,
glory not, nor be against the Truth. For this wisdom descended not
from above, but carnally, sensually and devilish. For where envy and
strife is, there is confusion and every evil work. By this, and sundry
other Texts of Scripture shining in this Treaty, we see the Church is
not their friend.

If they object the care of a disordered Kingdome, I answer, them-
selves cannot deny it; they had his Majesties gracious and free con-
sent to repair the decayes and breaches in this ample structure of
our English government: and without changing the forme, or fram-
ing it to any forreign proportion or likeness, our owne being most
beautiful and perfect, they had full power to amend every thing,
but this Licence was too narrow; our jolly Artificers had a broader
designe, and so tooke leave to alter all.

The whole house must downe; that they raising another of a newer
fashion, upon the dunghill of their owne equalled Inventions, might
call it theirs, and have some high colour, to deny the true owner,
upon whose ground, and with whose materials they had built it, so
much as a poore Cabbin to rest his carefull head in. The house they
say is theirs, they labour for themselves, the Realme disclaims
them.

Concerning evil Councillours, whereby are understood all men
of heauen and fidelity, through whose sides these lic Archers have
aimed to wound the King, and grable up noble Families; such per-
chance as would be sorry to behold England's bright Diadem, cray-
led upon by a heape of earth-wormes, blind moles that have no eyes
to judge the beauty of it, such as would be grieved to see their Prince
forc'd to exchange his Royall Birth-right for a mess of Parliament
pottage; that the Lawyer, Merchant, and Runnigado-Gentleman,
like *Cassio, Ambago, Sc. Lepidus*, may make a Tripartition of our En-
glish word, and reigne without controulers.

If against these, why have not their faults been published, and
their Persons summoned and commanded to appeare; that we know-
ing the men with their crimes, might with unwearied petitioning
have vanquished his Majesties hardnesse, as wee seeme to overcome
God by our prayers, and so smooth'd away to their Tryals, if the
Kings power by mistake had given protection to any such: But this
will likewise hold no water; there was a Cause why this should
be neglected; perhaps some of their evil Councillours may now sit
the Kings Judges in the Parliament House, and give their Votes that

This is the
Kings cast.

Many that de-
serve this
name are now
members of the
two Houses,
the rest invisi-
ble.

That's shared
the Roman
Empire among
them.

Englands Day and After visitall up.

England falling for whole offences; I dare not blame the contrary: If against the Papist, which seemed as he the first blinde: thus for the Liberty on fire, and made a terrible noise till standing at the beginning. Why then in the lifting of their Spinnas leave they not made a difference; I confesse they have been floud' perchance too much, and paired in their flesh sufficiently: but the poor Protestants to the bare bones. I urge not this to irritate a quarrell against those misliking Subjects, that I believe have swarmed beyond the Lawes and Justice already.

Neither will I dispute their voluntary aides to the King, whether it were meere faith to him, that deeply wanted them, or that they meant to give and take a mortall safety to themselves and him, by fighting for him: or if it were for other ends, I must not judge mens hearts: but this I know, their outward act was good and laudable.

Nest this bustling and balle stirre was bent against the Papist; why then have they served themselves with very many Commanders and Souldiers of that Religion? And why was sweete Ireland the fairest Bird in England's Royall nest? but her owne Crowne not only cast off to flit for her selfe, or to be taken in their nets laid to entrap her: but the persons of five thousand English, abandoned as a prey to the will of those that were eager to kill, perhaps to eat them; and whole right to Heaven treasured up in the confusions of forlorn hope. Let them not blame the King for this; for I speake aloud that heaven and earth may heare me, His fortunes were so sicke and languishing, that they had hardly legges or strength to beare them, or ground to stand upon. For they themselves had robb'd him of his men, money, and Armes, all employed at that instant against him; so whilst time his Enemies were rich and mighty, not duly strengthened with above a million of ready Cash, rising partly out of the dust of those Hibernian Acres, Lands sold by our provident Over-seachers to the simplicity of London; while their right owners had full possession, and the Irish intale was neuter off: Besides their ponderous thess ex-torted daily from private chests: but the vast wonder of their swelling treasury, *White-Hall*, look'd bigger, with a company of silver, and was full gorg'd with benevolent Plate, nor brought thither for exchange or sale, but as offerings dedicated by the silly sisters of that forsaking Cite, to a sacrilegious use. For our Deutch being indeed passionately affected with the devout example of those madde girdles of *Iff-rat*, that parted so cheerefully with their Ear-rings, Brooches, and other feminine Trinkets, to fashion a Baby of, thus they might dance about it. Yet misliking much that the object of their merry worship was but a Calfe; resolved therefore for their parts to bring in all the little with the great; not sparing thimbles, bodkins, whistles, and silver-tooth-pickers, to advance their Idoll, and make the image of their

Because the
money levied
for that warre
was employed
against the
King.

their Coast high tide, perswasion and terrible to a crafty man
wonder and secretly if it were but for feare: and this they happily
effected.

To draw therefore to a conclusion, seeing that Religion, whole
medicinal waters have long flowed amongst us with such vertue and
cheerfulness as wanted no purifying, notwithstanding the boylings of
some, who perswaded, will needs take upon them to better their trans-
piration, and make them yet more wholesome, till intercepted by
the late troubles, and the violent running in of a whole herd of ruly
Saines, whole uncleannesse hath now polluted them; they are un-
happily vitiated both in colour and taste, being made a fodge of this
difference betwixt the King and his Subjects, is upon a right exami-
nation to farre from delivering any thing in the peoples favour, as it
utterly renounces any interest in their action, and commands the A-
gents to fly down their Armes.

*They are dis-
posed.*

Considering likewise that the ancient Government, whose pre-
servation seemes to exercise their second care, bids them stand off,
because having first thrown her downe, when they pretended to sup-
port her, they offer ever since their hands in shew to helpe, but in-
deed to kill her, hoping daily to see her dye by the stabbes they give
her privily, while they decline all fundamentall principles, and in-
troduce new rules of State destructive to the former.

*Once more of
government,
and how they
have abused it.*

For if otherways what tell they us of States, This Realme to the
worlds knowledge hath bene ruled almost two thousand yeares by
Kings. If they are friends to Monarchy, let them returne us ours;
not with his hands and feete cut off, but perfectly restored to all the
limbs of his just power, and the vigour he flourish with when they
first conspired against him. If they refuse this, and yet would be
thought to establish their purposes by Councell and a sound advice;
then let me perswade them, as one that carries a more vigilant regard
to their Credites then they themselves; that they visite the world
with some truer story then that they told us of in their flim-flam folly,
a fraudulent Declaration of the 17. of April; which bold counterfeiter,
off deserving spirits, such as can spile a Knave through a lesser hole
then a thinking Schismatique will be glad to creepe into, when his
turne comes, have lockt out of belife and favour, as a monstrous
Chicken hatch'd by a company of unlucky birds, whom a rare pro-
perity and undeserved successes have confirmed miraculously impo-
dent. This rabbe hath likewise no bottom to hold her soure liquer
in; they must buffe themselves to finde a fitter Vessel.

*In this Decla-
ration they
professe allego-
ries for fun-
damentall go-
vernment.*

Touching those they call Evil-Councillors, they had their will of
them at the beginning, part of whom they dispatched from the world,
others out of the Kingdome, and the remnant into their owne pro-
tection. Nay, I feare that many who have cast their Anchors at high

Englands Dust And Ashes raised up

as *Wings*, and now harbour amongst themselves, deserve that Title better, as being much worse, who first excited to this Rebellion; and still provoke to new extremes. We are therefore to dye lower, and search not for any new pretence; we have been engaged with too many of those cheates already: but for the very efficient cause of all our past and present miseries, it hath been handled often in this Treatise but briefly, and let goe againe.

The war discovered to bee expressly against Monarchy.

Now we shall hold it faster, it speaks a generall Conspiracy, and hate to Monarchy. I shall give you the morall of it, which you are not to despise, because it looks like one of *Aesop's* Fables; for it is believed by many, that that pious Philosopher had more marrow in his bones, then the wisest of the Faction hath braines in his Right Worshippfull noddle, take it therefore in good part, and bee thankfull.

Observe the morall.

A numerous flocke of the common sort of Fowle, every man knows them; yet I'll repeate a few *Doves, Pies, Crows, Ravens, Doves, Buzzards, Hawks, Gulls* were held considerable too, and had some relation: but at large, *Wings, Woodcocks, Cuckoos, Cormorants*, and the like. The *Owl* too, all whom for the time, the rest left off their wandering, was likewise call'd in for a Burgesse. These held a Parliament, and many close Committees against the Imperiall *Eagle*, whose excesses were highly grinded at, and Articles presented, accusing him of cruelty, and that hee devoured many of his Vassals: so they voted the *Eagle* into exile, and invested 300. Kites in his power, who made it their first Act to devide his Wealth, they being of base and cravenous nature, and well knowing all the meane wayes to raise profit by; they used the benefit of time thriftily, and suffered not a bird to flye in the Aire, but they had a snatch at him, borrowed some of his feathers, and shortened his wings, to prevent future Assemblies, and plots for a second alteration.

This begot repinings, which encreast to feare and wonder, when they saw and heard their young ones seized upon for present feeding, and those that were elder, slaughtered daily, and powdered up for a deare yeare, then they repented their change, wish'd for their owne Governour, and fight in vaine. For as if all these sacrifices were too small to expiate so great a sinne as their Rebellion. Their Emperour returned suddenly with a fresh Armie of *Eagles, Falcons*, and other Princely and noble Birds, to call them to a severe account for Injuries.

The wretched Plebeians fall by thousands, and cry to their new Lords; who being sufficiently enriched and stored in other places, will not abide the danger, but abandon them, and flye; the *Owl* into the Desert againe, and the stabbed Cockoo to his hollow tree; the poore Traytors their Subjects cannot follow for want of wings, pluck'd

plac'd from them by their greedy Senators, and therefore more than half confound, maled, and fagwell. The miserable Pop doodles sub-
mic, and were receiv'd to mercy. Had not the foolcs done better to
have been quiet when they were well? From hence, Decrees were
drawn, that no *Kits*, allis *Zingalik*, should bear office againe for e-
ver in that aetheriall Regiment; nor enjoy to himselfe any privilege
nor inheritance to his heirs. which makes them all live thus upon the
spoile, and their children thieves to this day; whence the Countrey-
man's Limbs, and his Wire chickens, which can hardly bee kept
from them, except by continuall watch, a strong hand, and constant
harboure.

Reader, while thou standest passing into the dark rooms of this Middle, to copy what is written & placed within, I shall walk on to the end of my journey, which is not far off, and there lay for thee, only by the way, because I perceive my Absence will lie struggling with the pangs of overthrow, and weeping like a man struck with the falling sickle, in the foam of his owne rage to be thus overcome. I shall now reach him a parting blow, not out of cruelty, or delight to kill him, but in charity to heal his wounds; so which the 30. Chap. of *Proverbs*, and part of the 31. Verse, will give a dispatch presently; where God by *Solomon* commanding three things for their continuance in going, thus adds a fourth: *And a King against whom there is no rising up.*

Advice to the Nation in general

IN my want of Bookes, Friends to assist me, having with hard travel, & a weaker braine, and no small labour of memory, overcharged with a necessity and number of able proofes, sufficient to finish this worke, made by approaches thus made, even to the eyes of every mans confidence that is not daunted up. I shall therefore divide the point, and cut this last halfe of it into several pieces, and tyed into True-lovers knots, which I entreate every foole that would doe well to wear in his heart for his owne sake, being desirous for my part to parley with the Adversaries, and tell them upon what terms they may not only be certain to finde good quarter, but favour too; which will be suddenly effected, if they recover their first faith from which they are fallen, and reconcile themselves by a speedy and voluntary submission, which according to *Solomon*, pacifies great wrath, to their Noble, and much wronged Prince, who stands now ready with a heart prepared, and armes wide open to embrace and pardon them.

How comely a thing it is brethren, to dwell together in unity, we all know; but how this unity will be nourish in a household, when the Father is denied his honour, the Master his feare, and factions divide the whole family, I think none can imagine.

As they call
the King in
Declaration of
the 17. of A-
prill.
Who they are
that deserve
the name of
Tyrants
That governed
onely the Ne-
therlands.

I therefore as your Countrey-man, tender and affectionate to your welfare, doe exhort you all Englishmen, especially Protestants, give not your eares any longer to heare trifles, nor your mindes to believe lies; put no faith in them, who being themselves but subjects like you, yet dare call their Sovereigne Lord, and yours, the enemy; a name deserved by *Nero*, that burnt *Rome*, and eight hundred Fencers in jest, and with it in his power to have destroyed all mankind in earnest, that ripped up his mother *Agrippina* belly, slew his beloved wife *Poppaea*, and murdered his Tutor the wife and noble *Seneca*: A name due to *Phoebus* the second King of Spain, and Lord of the Netherlands; yet not till he had vexed that humble Nation with a bloody Inquisition, and Tormentors in head of Governors, chiefly the Duke of *Alva*, by whom Townes were depopulated, Countreys laid almost waste, infinite lives cast down by publick warre, and eightene thousand killed by private command, pulling under the wing-mans hand, without trial in Law, onely for Religion, and disturbing the legality of his unjust proceedings, who buried their priviledges with the bodies of their Nobles which stoutly maintained them; that erected his own proud Image in the Market-place of their chiefe Citie; and lastly, swore the Sunne should sooner lose its light, then he would faile of the tenth of all the goods and Merchandizes within the Netherlands.

Lastly, a name belonging to *Richard Crookbacke*, that by a wicked Parliament appointed as enemies to their Country, all such as administered any assistance to *Henry* of Richmond, whom an undoubted heire by the House of Lancaster, all wise and good men laboured to advance against tyrannies, just as the strongly prevalent and injurious Faction blenish all true Subjects that fight for their Prince against oppressors, and brand them with that hatefull Epithet, but care not you for them, which leaving you blind-fold to the King, and those his servants that love you, then put a sword into your hands, and bid you strike, for those are your enemies; being indeed such, with whom (if your eyes were but open to perceive the truth) you would unanimously joyne to eradicate these Sectaries, who could never have thus prevailed to pollute the Church with their Schismes, nor the Land with blood, if under a colour of generall reformation, they had not first estranged the King, opened a wide gulph betwixt him and his Subjects, and by an Independent fraud, made one Protestant devour another.

Give no credit to your new heap of hypocriticall Teachers, that
lyc

Englands Dust and Ashes raked up.

Iye against the truth and preach it for a Doctrine, that the same act which is conspiracie in a few, is justified by a multitude; whereas sin can no more change his nature, then the Leopard his spot, or the Black more his skin. Besides, we finde that in Scripture particular offences seem often to be winked at till they grow generall, then they are counted upon in Gods esteem, and fit to be gathered by Judgement that the more the people.

Fear and shyn from those that in the place of liberty which they promised, present you a chain and having now haltered you in censure, taxes, and this will impose some strange and detestable to the ancient freedoms of the noble English Nation, will hang you hereafter if you grudge to serve their unreasonable demands, and refuse not your selves further, souls and bodies to be at their disposal.

And lastly, be not of the number of those, that being unable to kill their Sovereigne Lord in the field of battell, yet to expresse their zeale to his destruction, will needs kill him in picture, picking out (like Ravens that birds of Hell and the night) the resemblance of his eyes, and blinding with internall charity at the place of his heart, to let perchance those causes which have frequently engendered passions there, for the preservation of those his maligners, & the generall good; be you, my friends, guided by a better Spirit, and a president which cannot deceive you; resolve to forbear your selves, and rebuke others; and for what blessed David, a man approved of God indeed, God forbid that I should doe this thing unto my Master, the Lord appointed, to stretch out my hand against him, seeing he is the anointed of the Lord, Say not, We have gone too far, although it be true; For *Nunquam serva est via revertendi ad imperia nostra*, neither bee dismayed with the difficulty of reconciliation: For if we conquering the pride of our own rebellious wills, doe but turn face about, and walke on in the paths of confession, and contrition, our satisfaction will be soon made; for God and the King are ready to meet us more then halfe way, with pardon and absolution; let us think with our selves, that *Nihil a res tam difficile quam scire se a Deo liberari posse*; But if otherwise you despise the wholesome words of instruction, if en doubt not but God when he hath shewed your obedience, and the Kings patience, to their height of trial, will strengthen his anointed & our dread Sovereigne, with such an over-mastering power, as manre those Giants that fight against him, and all proud men that despise him, shall be able to command like the victorious Army of Israel, and call to account, as they did their dying Countrey men, who is he that sayd, Shall Charles Saul reigne over us? Bring the men that wee may put them to death.

Of the truth of
the authors
was clearly
informed.

1 Sam. 24. 6.

1 Sam. 11. 12.

Englands *Dust* and *Asbes* raked up.*Levies* *Seditious* of the *Trope* of *Levi*,
Ministers.

1 Tim. 3. from
the 1. to the
8. verse.

Rom. 13. 7.
*That this is
meant by the
King, read
Matth. 22. 27.*

2 Tim. 4. 1, 2.
Preach, &c.

*The Parlia-
ment Ministers
are guilty of
perjury and
perjury.*

Numb. 12. 10.

I threaten all Ministers, Sinned Divines, that the weapons of their Warfare may be like their calling. Mighty through God to beat down, not *to* *the* Kings Garrison, but every high thing that exalts it self against the knowledge of God, duly considering that an Officer in Church must be no striker, nor greedy of filthy lucre; but patient, nor a brawler, nor contentious, neither in the place of faith and love, which is the sincere milk of the Word, or goe to morture their people in Rebellion, nor feed them with the blood of their brethren, being all alike in Religion, Nation, and affection, and onely differing in loyalty by your members: teach them rather the Lesson faithfully that Christ taught you, Render to all their dues, tribute to whom tribute, and custome to whom custome, feare to whom feare, and honour to whom honour: for these your own soules know belong not to subjects, but are the Kings peculiar rights, confer'd by God, and continued by a long succession of above five hundred yeeres.

Obeie, I desire you, your Superiours in the Church, without depraiving their just authority, and let your tongues be alwayes ready, with St. Paul, to speak the words of truth and sobernesse: Doe as the Apostle charges Timothy, &c. And the rather, because the dispositions of times and men concurre in infidelity to the King of heaven and earth: but if you still goe on to exasperate Rebellion, and give prophane thanks in your pulpits, like Pyrats, when they spoile the honest Merchant of his life and goods, for your gracelesse victories against your Sovereigne Lord, and his true Subjects. Then let me tell you, you that are no true Shepherds, but Hirelings, Wolves in Sheeps clothing, and fellows whose perjured tongues are dipt with silver, and receive gold for your rewards. That as all peace makers are called Blessed, so shall you be ranked in the number of the accursed, that have been the singular provokers to this Civill warre, not to reforme Religion, as you vainly boasted of, but to slay Bishops out of their skinnes, that you may eat their flesh, and render their names odious, whose power your selves desire to ingrosse, by whom all vertue is brought to such a dead necessity, that love lies bed-red, hope languishes, *ut vixit filius etiam in proxima morte.*

Remember that heithel Miriam the Prophetesse, nor Aaron the Seint of the Lord, could avoid their punishments onely for a bold mormure against the chiefe Magistrate Moses; and doe you think to escape, that by seditious doctrine, and pulpit Treason, first kindled
the

Englands Dust and Ashes raked up.

Since, luke-warm Christians, such as being lately known and famous by a good profession, have suffered that becoming Figure to be razed out, and our selves to be plained over by a more persecution, as to receive any new *Leprosy*, or wilde fancy, such as *Sarabba* and *Judas* will permit upon us in stead of Religion, while wee attend with a gracelesse patience, and damning indifferency, the resolutions of these hypocrites, windy Lay-patriarcks, whose faith is unstable, their *Expos* without number, and their alterations endless. For these, my friends, the Almighty will spue out of his blessed mouth, and blot their names out of that Book of everlasting life; wherein I beseech him, that mine, and those that love their King, may be alwayes writ, and flourish in unblemish characters.

TO LONDON.

AS one that wishes thee all good, that is, peace to thy walls, and plenty within thy palaces, while thou neither enviest nor molestest the prosperity of others, I exhort thee, *London*, out of whose unfortunate womb this dreadfull Monster first issued against the King; let it suffice thee to have lived after thy own will, licentiously thus long committing fornication with strangers, and offering thy self to be devoured by thy Fathers enemies, from whom now at last withdraw thy affections, remember thy selfe to be a Kings eldest Daughter, upon whose beauty it will stick like a Leprosy, if thou yeeld thy selfe a small prostitute to mean and common Paramours: bring therefore thy duty, estranged by a wilde course, back again to him, to whom thou owest it onely: he is thy Father, who hearing thee a naturall love, will upon thy yielding, pity and forgive thee. And in the interim purge thy bowels of that vile load of filthy excrement, which now thee already with a bad savour, and will shortly make thee stink above ground. Call to minde how thou hast been wasted with the loss of thy best Jewels, and thy selfe delivered up to the strict custody of a cruel guardion for thy extravagancies, and forget not thy predecessors of old, great *Babe*, mighty *Warren*, and illustrious *Scots*, to which in comparison thou art but an obscure village. These had their revolutions, destructive periods, as thine may be: how sudden and fearful thou knowest not; yet by these grave remembrances, perchance thou mayst avoid a sad destiny, and once more be had in honour.

Will. Br. Bish.
of London
for the
Cen-
quest.

And though all England should conspire a hate to her Bishops, yet bee you faithfull still to yours: As the first *William* was kind to you, when

when by the expence of prayers, teares, and importunity, he recovered your lost liberties from the gripe of the Norman Conquerour In honour of which rare benefit; a long race of your pious Predecessors paid the due tribute of their most solemn visits upon Festivall dayes to his Reverend Sepulchre. Be not you reprobate to such examples: but rather (which is not difficult) let your gratitude outlive your Griefe.

But if thou resolvest still to be irregular, and follow thy owne unbridled appetite; then know thou Cage of uncleane birds, Thou that art the common shop of all stotne goods, and dispersest to thy Chap men more Vices then Wares. Thou that hast persecuted thy Preachers, and imprisoned all those that out of a sound judgement from the traly Oracles of God, have religiously reproved thy sin, and condemned the unlawfulnessse of it. Thou that sendest out thy panders with fresh scwell to enflame the Kingdomes glowing fires which thy hot Lust hath kindled; that by thy insolencies hast compeld thy King to hate thee, and wish advantage to thy younger sister to forsake thee utterly, and all the worthy Gentry, with whose luscious fat thy leane carkasse hath been richly larded, to flye thee as a dangerous deuine of most ungratefull Dragons.

And lastly, Thou that art exalted in thy owne esteeme as high as Heaven, without all dread of Hell, or care of mortall chance (which peradventure is neare thee) be not high minded, but feare. Let not thy Sooth sayers deceive thee, when they divine thy safety in the midst of a burning Kingdome, embroyld by thy meanes. Neither be puffed up by thy Astrologers, when they promise to keepe off the shooke of thy violent fate at the broad point of eighty yeares. For by my computation of thy finnes with Gods justice, the day of thy visitation is not far off; Behold here in this glass of St Luke thy owne crime and judgement. *Now his citizens hated him, and sought to kill him. But after him, saying, we will not have this man to reigne over us, Here is the offence, your sentence is hard by. Therefore they desired which would not that he should reigne over them, saying, kill him before we.*

Lillie in his 3.
Suns deserves
the destruction
of London 80
yeares.

To the confidant Astrologer, and his fa-
mous Oracle

LILLIE.

I Must not decline Master Lillie, because some of that name (men of commendable parts and place) have served His Maestie faithfully. And by reason this Gentleman himselfe shines so bright in his

his Art, his lustre compels me to looke at him, who I wish were as deeply read in the grounds of conscience, as I conceive him judicious in Astrologie.

In his answer
to M. Whar-
ton upon His
Majties
march North-
wards the 7.
of May.

After his confident Penne hath posted all the great Clerkes of Oxford for Cowards, if they answer not his bold challenge. He goes on for the Cause in these words, *God is on our side*. In this quarrell, not staying for complement or thanks, I proffer my selfe to be his Second, and am of his opinion, that God indeed does assist the Faction, and is of their side; As hee was sometimes with the Heathen, when hee stirred them up to try and chastise his chosen people of Israel: As he was with *Judas*, when he had given him power to take his Master, whom formerly he had betrayed: And as he hath been long with the *Turke*, that was, and is, and it is feared will be, a scourge to *Christendome*.

Held in the
y^r 39. of
Hen. 6.

Where Mr. *Lille* seems to take it heinously, that Mr. *Wharton* presumes to taxe London, and call them his Parliament Rebels. He discovers himselfe either partiall, or a better Student in Astrologie then Chronicles, wherein he will finde Parliaments sowlly blemished, especially one, in many circumstances like this, declared to be a Divil-wissh Councell, and celebrate onely for the destruction of Nobility.

He will likewise see it upon Record, how often those pampered Citizens have waxed proud, and kickt wantonly against their Princes, for which their Charters have been often forfeited, their Major suspended, and the stiffe head of their stubborn City reined hard in by the cruell curbe in the strange hand of a Guardian, whose sharpe spurtes were alwayes dashing in her bleeding sides, Rebellion with her is no new thing.

In his Ep. of
the 3. Sun.

A good heart, the judgement being rightly informed, will break sometimes loose from by-respects, and utter it selfe by the mouth. Witness Mr. *Lille* in this place, where I hasten once more to joyne with him; he refers to the Parliament and their Adherents, touching whom he professes in plain & pithy terms: But divisions and Treasons have got a habit, and live with us: was ever confession truer made, or more ingeniously, and to the faces of them it concerned, and who were likely to blush either for shame or anger to be so plainly dealt withall. Bestrow me if it were not a bold hazard: and hee that made it deserves to write for a better party (I hope I mistake him not) which will be impossible, if his meaning and my construction meete right. If otherwise, and that he will needs persist still the *Achilles* of the Cause, perchance hee may enjoy the fortune, but not the honour of it; for Heaven I trust will give a *Victor* to the other side, that shall be called the *Worthy*.

THE END OF THE FIRST PART OF THE
HISTORIE OF THE REBELLION OF THE
CITY OF LONDON IN THE REIGN OF
HENRY THE SIXTH.
A.D. 1470.

To a fellow not worthy of a name.

And thou *Britannicus*, the Jack straw of Treason, and flaming
 A wipe of Rebellion, that art in all lyes and mischiefes the Parlia-
 ments most virulent Penman, thy Countreyes shame, and thy Ci-
 ties Shame, retained in all likelihood by the Brethren, there to re-
 vile the Ruler of thy Nation, and curse the Lords Aspired. After
 whom thou as a foole hast boyled out thy sawy enquiries, such as the
 Lawes and Justice provide for Malefactors: And while in this perpetu-
 ation of the Church, and waste of his Fortunes, who is supream go-
 vernour of it, and thy Sovereigne Lord: He is compell'd to flye into
 the wildeernesse of uncerttain chauce, and doubtfull warre for defence
 and refuge. Thou like the olde Dragon in the *Revelation* never cea-
 sest to pursue him, and drowne him, if possibly in the bloods of thy de-
 traction. For all which, thou as a damned Atheist, in whose eyes the
 powers of heaven and earth are lightly valued, desest that sentence
 pronounced against thee in *Daniel*: and considerest not that thy
 very thoughts stand charged with respect and reverence. Know then
 that vengeance is at the doore, and the time at hand, when the
 mouth of all (and consequently of thy wickednesse) shall be stop-
 ped; when either the sting of thy owne corrupted conscience shall
 hang thee with *Absorbes*, or some remorselesse instrument of death
 comming to take away thy head from thee, shall say with *Absor*, why
 shouldst thou dead dogge curse my Lord the King.

Deut. 17. 12.
Ecclef. 10. 20.

2 Sam. 16. 9.

To the House of Commons.

Lastly to you, the Members of Parliament assembled in the House
 of Commons, towards whom I as a private man am well instruc-
 ted what reverend duty and distance I owe you, and should
 gladly obteine, if I could but see your comely head once more sit
 tight upon his comp'eat shoulders.

But while you stand thus in my view like one of Sir *John Mand-
 vell's* Indian prodigies, with but one eye, and that with all other
 your capittall powers in your breast. I confesse freely, I am rather sur-
 priz'd with a trembling feare of the hurt such a monster may do me,
 then carefull to honour or obey it.

As a servant I beseech you therefore, be first firmly and speedily
 united amongst your selves: and then if you gather together the dis-
 persed limbes that are not dead, (but divided) of this panting King-
 dome

dome, and contract them orderly into one entire body againe; Wee so recombined and knit together, will endeavour with joyfull voyces to extoll your skill and goodnelle: and the very bones which you have broken shall rejoyce.

Speak softly when you chide against the Papist, whose act of sucking his Priſce lookes cheerfully, and upwards towards Heaven: but yours wretchedly, downe to Hell, and vengeance for distressing him. Besides, the Papist is a single opposite: but your hive is full of heresies, that swarme upon your very beards, march like the Gogs and Magogs, souldiers of Antichrist, under your butcherly Banners: and in all Battles serve you for a right hand to execute your slaughters.

And you that are your selves neither sweet flesh, nor sound flesh, but a Gallimaufrie of opinions hodge podge together, leave Realms to Kings, whose charge they are: but redire you to your obscurer Callings, Trades or Arts, such as are to be fathomed by common braines, lest your just wives growne jealous of your lingering absence, and the benevolence you scatter abroad, should fall into a reckoning of your debts, and pay your scores at home. I speake to you the rusty hinges of the Cable, let not up your hornes.

Let not I pray you, your favour and zeal to your own Rights make you unjust to your K. or cruel to your fellow Subjects, who have their priviledges as well as you, and must not loſe them. Remember *Ovids* lesson to ambitious *Phaeton*; *Medio tutissimus ibis*, That *Phaeton* a worne of the earth, would needs (like you) be mounted in the sunnes Chariot, whose managing was the proper act and honour of *Apollo*, esteemed a God, and be often harping on this string; *Et cum sit virtutis modus aq̃ue peccat quod excedit, quam quod deficit*. The nature of every extreame is dangerous: but that chiefly where Parent is presumption.

Take I intreat you your excises from mens goods, and your sequestrations from their Lands, with all the oppressions and badges of slavery, which you have begun to practise upon a free Nation. Returne the King to his Subjects, and ro them their hearts again, which you by your wiles, charms, and force have robbed them of, and make restitution of your owne Allegiance, as due to him as the other, wherein you are indebted by nature, the Lawes, and your owne Oath.

Again, you that (In the judgements of others are the scum) and in your owne, the creame of a leane Nation (as you have skimmed it) pray seeme not ignorant in that sole faculty, wherein you (chiefly) strive to excell; You know you are not permitted to be both Judge and party in the scanning of your owne Interest. If any Subject deserve death, he is to be tryed by the Lawes established; and not by
that

that which is no Law, an empty Ordinance; his Sentence otherwise complaints of violence, and you abuse him.

Likewise, when you boast your right of perpetuall sitting, confer'd upon you by the Kings mistaking love; then remember, that having violated your maine trust, for the protection of Lawes, Religion, Liberties, &c. against your Protestations, Vowes, Covenants, and ample Declarations; you stand convicted of perjury, fraud, and tyranny, and so have forfeited the Act that gave you power, as having broken the Conditions upon which it totally depended.

Let not hereafter, (as you love truth,) any English mans fidelity to King *Charles* (to whom our faith was really engaged before you were a Parliament) be made a snare to entrap his life, or ravish his Estate, by that doctrine of Delinquency; which in truth is nothing else then a violent Theft. And in a word, doe as Christ Jesus commands you; *Render to Caesar the things which are Caesar's*; His Crownes Imperiall power, His Patrimony, Customes, Navy, Forts: And lastly your selves, whereof the Devil, and you his Agents, have now more then 4. yeares wickedly dispoiled him.

If in respect of the great opposition, and remoteness of your Armies this meeting be accounted hard or impossible, be pleased to consider; *Quid nihil tam alie naturae constituit, quo virtus non possit eriri*. If you encline, the Kings soule is a whole piece of piety, and lined quite through with another of piety: there will bee no doubt of the success, nor of your rejoycing at so happy an union.

Neither can you justly call this request unreasonable, for if you have governed the House thus long, as servants instructed: our Saviour tells you, *that the servant is not above his Lord*. He that confer'd the trust to him, the accompts are due, and a resignation of all authority when ever he discharges him, and saies, *thou master no longer Steward*.

If as an imperious woman or wife, to which high honour the love of the King at first exalted you; you take upon you to displace servants, let Leases, build, demolish, and alter all the auncient constitutions and Customes of the Royall family. Yet remember that the Wives jurisdiction is subordinate, and her feminine insolencies thild in Scriptures Rebellion, even as a Wife rebels against you.

If proud *Queen*: *thou* dare despise her husband, and refuse to come at the Kings bidding; A decree must banish her sight, and her place be supplied by an humble *Heire*, that will attend without, stand in a reverend awe, and speake to have her Petition granted.

But if your course past is now made so dauncy by the sweete relief of command; that you can talk no other more than what is commanded with Sovereignty; and will needs rule equally with your King.

Essex 1. 20,
21.

his Rivals in government, or rather his superiour Lords? Then shall your owne hands testifie against you, where you subscribe your owne Petitions, and write your selves His Majesties most humble Subjects. Although perchance with the meaning of wicked Pope *Alexander*, who then named himselfe a servant of Gods servants, when he crushed his Lord, the Emperour *Frederick's* neck betwixt his cursed foot and the bare earth.

Numb. 16. 2.

Then let the example of *Korah*, *Dathan*, and *Abiram* live in your memories; For these were mighty men, heads in their families, and followed by thousands of the people at their devotion, and aided by the councill of 250. Captaines of the Assembly, all famous in the Congregation, and men of renowne, equall at least with Burgesies and Knights of the Shire. All which held a Parliament, or a conspiracy against their meeke Prince and Ruler, *Moses*; hoping (like some of you) by the power of a faction, and favour of the multitude to roove him up, and radicate themselves, tickling the conceited people with a grosse, but pleasing flattery; which then (as now) was set in the Van of all other pretences. That all the Congregation every one of them was holy; what followed? A tragically catastrophe gave them the lye; for the Earth was suddenly made an instrument to punish Rebellion, being expressly commanded to open her wide mouth and either burie those Traytors alive in her owne darke Intralls, or give them free passage to goe down quick into hell.

Numb. 16. 32.

Lucifer was the most shining peere of the Creation, and the brightest Angel in heaven; yet when he grew quarrellsome, would needs try masteries with God, and step into his Creators Throne, hee was rejected not only into hell; but likewise into a forme so ugly to equall by the rule of contraries his former beauty, as will astonish a good faith when it beholds him only with the eye of contemplation. Belike he fancied a change too in Heaven, and a new government: but we see he was made a Devil for his labour. I wish all aspirers would seriously consider this.

For my owne part, wheresoever I shall perceive a Parliament, though calling themselves Protestants; yet busied to chase away their King, to expell the chiefe Pastors of the Church, and put unity to flight; To establish Decrees against order, to despise the power of the keyes in the Ministry, to deny the traditions alwayes knowne and consent to be Apostolicall; and finally arrogate to themselves that holy authority to be the sole Judge in all causes within the Realme above him, to whom as great Lieutenant upon Earth to his sacred Majesty in Heaven, that superlative Title immediately belongs. I say that I am resolved to give all my part in such Doctrines to the Devil whose they are, and the men that professe them to the Spanish Inquisition, to be punished without mercy, for bearing the world in hand all this while.

Read their Declaration of the 17. of April.

while that the Pope is *Antichrist*, yet now assume the name, office, and execution of it to themselves.

The violent death of one *Nabab*, and forcing of a simple Vineyard brought destruction to *Abab*, and the dogs to make a feast upon the faire body of painted *Jezebel*. Many thousands of innocent *Nababs* for their obedience to the Lawes, and a sound conscience which binds them to serve their Prince against all men, have saile under your murdering swords, whose ample Inheritance you likewise meane shall stop up all gaps, and be shared amongst your selves: and with good reason, because resolving to be like *Abab*, him that sold himselfe to worke wickednesse; you must first kill, and then take possession; for otherwise farre bee it from you to be counted the authors of shedding so much innocent blood, except it may likewise appeare you were first hired to it, and like the *Braves* of Italy did it for reward.

1 Kings 21.
25.

The King whom you know is Gods Vicegerent on earth, and therefore endued with a plenaill power, like his that ordained him, humbled himselfe to the lawes, and licensed the meanest Subjects, to sue him, and recover damages if his cause had equity; but who shall commence an action against you, whose meer will is made the Kingdoms rule, or rather Dicty, enforcing not only our consents to it, but divine worship, and a confession that you cannot erre, whose Covenant Ordinances have roared so lowd and horribly, that the weak voyce of the Lawes is drowned in the thunder of them, and grown so hoarse with exclaiming against your madnesse, that now they can hardly whisper, and not speak to be understood. Truly the whole nation must be the Plaintiffe and the Action, for making our habitations desolate, and turning this fruitfull Land into a barren Wildernesse.

They would
make the King
subject to the
lawes, and
themselves &
bove them

You terrifie us with your Name, and call your selves the Parliament, yet in all our fights you want your Head, both your Armes, and your right Legge, having but the left to stand upon, and the Trunk with the Guts and Excrements, to make up a Body.

You justify the necessity of these changes by the groanes of Religion, which you say cried out for them, and had been dead by this, or in a dangerous trance, had not you with violent chafing recovered her. I demand one thing of you, and I beseech you answer me, Since the Reformation in King *Edwards* time, hath salvation lived in the Church of England, yea or no? I suppose you dare not answer negatively, for feare of Heavens lightning, and the worlds laughter. If affirmatively, why then it seemes that without all these frications, purges, incisions, vomits and bleedings, Religion was found before at the heart, the substance pure, and full of nourishment, and onely a little blemish in the skin, or somewhat mistaken in the forme. Is this all?

Englands 'Dust and Ashes' raked up.

And must God be dishonoured, a King thrown down, a flourishing Land laid waste, and above an hundred thousand gallant lives be sacrificed, all for fashion sake, or to appease the petulant humour of a forward Puritan, a windy fellow, that whensoever he feels the Weathercock of his opinion turning, which is by the pulse of every new Whimsy, will force a kingdome to turn with him, or spits fire, as we see, and throws his squibs about, worse then an hundred of my Lord Majors Whiffers.

Ponder this upon your drowzie pillowets, all ye whose affections being firm to your Sovereigne, that suffer your selves to be rid by this Night mare, struggle with the bad blood that oppresses you, as men upon whom the gates of Iron, Sleep, being fast locked, are wont to groan and murmur fruitlessly at the pains which inwardly vex them. Rouse your selves, my friends, and look about you; be not like a Horse or Mule which have no understanding, but come to the knowledge of your own strength, which both for courage, honesty, and number, are able easily to break their bonds asunder, and cast their cords from you at any time when you are but truly awake, and refreshed with the active spirit of honour that now slumbers in you.

Lastly, you authorize the irregularity of your proceedings, crossing directly all knowne lawes of God and men by the vertue of an invisible warrant, your private Calling. 'Tis true; Christ commands his Disciples to preach a new faith to a generation of old Idolaters; Yet before they went out, he strengthened them with the gift of Tongues and power to heale, and to cast out Devils; that the unbelieving world, convinced by their miracles, might plainly know what sent them, and so remaine without excuse. These were markes of the Apostles Calling; but what are yours? Certainly you have tongues too, which serve you only to belie the Truth, and speake presumptuously. It seemes you are not able to raise dead *Liquors* from the Grave: but you endeavour gladly to kill the living Brethren by thousands: And when you shall attaine to the casting out of Devils, it is hoped (seeing charity begins at home) you will make it your first miracle to dispofesse your selves, yee Exorcists, yee sons of *Scana*, when you rebell against your Sovereigne Lord, and strive to compell our beliefs that you doe it in the name of Jesus. Remember yee got armed with stronger evidences, lest the evill spirit finding you without your circle, prevaille against you. Jesus and Paul (he known) they taught the Doctrine of obedience to Princes: but who are yee that forbid it? *Your left and will certainly be most miserable*; when your despairing soules shall be forced to throw downe the maddie walls of their fraile and brittle enclosures with a violent irruption, and flye out naked and wounded for attempting such new and high things without a lawfull Commission.

But

But my address in this place being only to you (Gentlemen of the Coyneant) pardon me that have presumed to make this short digression, & speak to the standers by; I will acquire your patience with a promise not to disquiet you further, then I will examine you by the authority of the 16. of Luke, to the 15. vers, then fetter you in a question of S^t Bernard: and lastly deliver you up to the judgement of a King, that I suppose was wiser then ten thousands of you.

Omnis anima potestatis sublimioribus, subdita sit, si omnis tunc vestra, quis vos accepti ab universitate? quis totas excopt a consulari decipere: noli illarum acquiescere consilijis, cum sit Christiani Christi tamen vel sequi, facta vel obsequi debetis probo ducunt; because it concerns others as well as you, shall therefore English it. S^t Bernard disputing the duty of Subjects, with that Arch Bishop who justified the Popes revolt from the Emperour, and under that his owne, as this rebellion against the King, confutes him by that precept of S^t Paul; Let every soule be subject to the higher powers, If every soule, then likewise yours, who hath excepted you from this generality, see that would exempt you from obedience to the Prince, seeketh to deceive you. Give no care to their Counsel; for although Christians, yet they thinke it a shame either to follow Christs docters, or obey Christs words.

Here you perceive what S^t Bernard a worthy Father, and Champion of the Church writes of you; he hits you directly, and must needs put your Cause to his staggers; yet I have referred the triumph of your last fall for a King. Great Salomon must knock you downe, and close up the stomacke of this discourse with a short banquet of Royall advice; Apples of silver presented in a dish of gold, and if well digested, of better joyce then Marmalade.

I can sell thee in hope the Kings command, and that in regard of the Oath of God,

Be not hasty to goe out of his sight: stand not in an evill thing; for he does what soever pleases him.

Where the word of a King is, there is power, and who may say aith him what dost thou.

Eccles. 8. 2,
3 & 4.

To my honoured friends and fellow-Souldiers of the Kings Party.

BUt is it peace *Tebu*? and are our Enemies the only men? soyle, corrupt, and canker'd within: and we all faire, found as Bel-medic? Or doe we not like many children, flatter the paine of our

our scabs, with the pleasure of scratching them; which is so far from healing, that it doubles their torment. I feare we are crack'd too, & have all this while been in a deper consumption, not only of fortune, but vertue, then our Adversaries themselves. Our excess in Oathes, our cruell usage of unarmed brethren, whose bread maintain'd us; our greedinesse for their goods, and frequent surfeiting in all voluptuous Ryots, are pregnant symtomes of a dangerous sicknesse in us. Shall I deale plainly with you my hearts, and have as little love as thanks for my labour: I have bestowed (you see) what lay uppermost upon others, but for you I have reserved the bottome (which according to the proverbe (the deeper the sweeter) must needs be best). Have you not heard that a good Cause is often lost by wicked Instruments? Read *Jehusab* 7. there you will finde the *Israelites* (children of the Promise) not able to stand in Battle before the Infidels of *Ali Achans* golden wedge, and the *Babylon* sh garment had betray'd his Nation to the sword, his Generall to the disgrace of a petty overthrow, his Enemies to be putt up with the short triumph of a deceitfull victory, and the whole Campe to a curse; which was finally purged away in the blood of the Trespasser. Here was pride and covetousnesse repaid (not with the single death of a man) but of a Family and the hazard of a numerous Army. This pillage is called stollen in Scripture; yet they were the spoyles of an Enemie, and seemed to be purchased in a faire War. What then will be imputed to many of us that have made no difficulty to rise our Countrey-men, Kinsmen, and neighbours, when they entertained and trusted us.

Iosb. 7. 5. 21.

Against plun-
dering, v. 11.

Of wenching.

Numb. 25. 8, 9.

Concerning
drinking in
excesse.

Dem. 5. 1, 2.

Rod. cap. 5.
wors.

Rod. cap. 30.
31.

Iudub 25. 10
the end of the
Chapter.

Zimrie's fornication with *Gerbi* was not unvisited; that Prince and Captaine of his Tribe must needs have a wench, and had her with a vengeance; for the Spear of *Elizer* made them both Twins in death, and sent their amorous soules to bewaile for ever the fraile pleasure of their bodies that lasted not an houre. But did revenge stay here? nothing lesse. It rather dispatched 24000. more to waite upon the first couple, who (we read) were Princes, and had consumed longer, if *Elizer's* Zeale and the prayers of *Jehusab* had not entreated it.

That jolly King of *Babel*, *Beltshazzar*, had a minde to be drunke with a thousand of his Capitaines, in the very face and disdaine of his Enemie *Darius* that besieged him, and in the height of his liquor to be prophane too; for then no Vessels would serve him to quaffe out of, but such as were consecrated. The issue of this mirth was mournfull: a hand-writing upon the wall first terrifies him, and then his Enemie deprives him of life. Before the Royall *Bacchanalion* could recover his wits, his Subjects the *Babylonians* were massacred, and the Empire translated to the *Medes*.

Let me not tire you with one example more, the history of *Holofernes* is notable; For if wee compare the man with his Commission,

wec

wee shall finde him probably the greatest General, employed by the mightiest Monarch at that time living. while he kept his temperance, we read a catalogue of Nations subdued by him : but when hee grew debawched, hee made himselfe the scorn of fortune ; For when the dissolute man seemed carefull of inferiour things, hee neglected his owne head, and therefore lost it worthily : First, by wine for a few houres, and after by a woman for ever.

Let us enquire of the Prophet *Jeremie* a reason why the Land mournes, and he refers us to the peoples swearing. If a man now a-days remembers not to tithe his words with a *God-dam-mer*, he seems to forget himselfe highly, and loose reputation. He that is bashfull, and makes a conscience of such generous qualities, a Decree goes out against him, we judge him for no right Cavalier, nor the Kings friend. Or if another will not drinke till his Imagination coynes miracles to make him see stars at noone, and take the Moone-shine for a new River springing up in a dry ground at mid-night ; a rash verdict findes him guilty straight, and we condemne him for a precise fellow, Concomb, and a Round-head. Certainly if Ebriety & Oathes are the price of Heaven, the blessing is ours, for we out-bid the world for it ; but if not, take heed it belong not rather to our Adversaries, who are, or seeme to be (in these) much more reserv'd.

Yet we say in matters of Religion, our Opposites are all forme, and therefore we deride them because they are not more. A form indeed alone is only a shadow of piety ; the substance whereof cannot lodge in that heart, whose chambers are haunted with evill spirits, or taken up for death by his grim harbinger, Rebellion ; Yet a forme is something : and something we know hath some savour : but what are wee, (no Round-heads to be sure ?) Nay rather as the dry Puritan holds the unctious Protestant suspected, because he manures his faith with the dung of his earthly treasure to keepe it warme and fertile in good workes, and therefore reviles him as Popishly affected : So I feare the most of us shake hands with the very power of godlinesse it selfe, because we will not seeme to be like our Adversaries, in making use of a forme which must needs expresse it ; for though the tongue will presume often to speake well, when the inward meaning is evill ; yet where there is abundance of good in the heart, the mouth must utter it. Our outward deportment, and especially our actions, being the mindes infallible Index, that faithfully declares what we are within, as the tree is knowne by his fruits, and the Sunne by his light and heate. And thus to avoid the Hypocrite, I feare we split our hope of Heaven upon a harder rocke (if possibly) the Atheist.

Solomon tells us that the wounds of a friend are better then the kisses of an enemy. Read me therefore a little further if you please, and let us suffer the recognition of our faults with as much patience and grief

Of swearing.

*Pray read the
23. of Eccles.
9. 10. 11. 12.
13. 14. vers.*

*Rebellion like
the sinne of
witch-craft.*

Englands *Dust and Asbes* raked up.

as I remember them. Wee all covet to be renowned, and counted worthy: I say (if we iust not) it is a faire ambition: But then to the point, how will we merit this esteeme in earnest, and what are those compositions required to the making up of a gallant man. Truly no lesse then a reall interest in all the Cardinall vertues.

1. Wee must be iust; neither to defraud, nor take by violence.

2. Fortitude leads us on to bend the proud heads of the most miserable difficulties to our desires; with an Adamantine resolution, and entertaine all all accidents, as well to the frownes, as smiles of fortune with a firm minde that's evenly ballanced.

3rd By prudence we fore-see dangers, and their prevention. Wee know how to obey, what to command, and when to execute.

4th By temperance; chiefly we are empaled with such a moderation and staideresse of minde, as makes us happily familiar, and capable both of delight and illue from the other three; which without the last would like visions of Imagination appeare, perhaps, sometimes bright shaypes, within the circle of our understandings, and seeme to feede a little upon the wild fruit that growes there: but finding our Fences down, throwne open, or distempered, they will quickly retire and bee gone againe.

These excellent qualities seldom trusting their conversations long, but themselves never with such spirits as are not truly vigilant, active, and entire, alwayes counting them for a continuation of the old love, and an accession to new and higher favours.

If therefore we enjoy not these, which are essentially good in some true measure, all our other flourishes will prove but empty vapours, which (vanishing like the fumes of our Tobacco) will profit us nothing; God is jealous, and will not be mocked.

Brave men (for I speak not only to the private Souldier of Horse or Foote: but to the field Officers of both, and to the most eminent amongst them) because I see you stand upon Thornes as tyred with a long reproofe; I shall therefore winde up the thread of it in a line of two more, and so give you the boxe Cougee for a Valediction.

We enter into the toiles of Warre to fight and enrich our selves; tis granted: but whether shall we runne to finde wealth? not to an honest man's purse in field, or chest at home? not to unjust levies, nor over-rating (which is the wracking of Townes and Countrey) for all moneyes thus extorted; besides that they render us poore in condition and credite, will make themselves wings, and flye away like an Eagle. What need we deviate into indirect courses, or seek a thriving substance where wee are sure it is not. The treasure there, in godliness is the greatest gaine, for it carries with it the promise of a competency in this life, and fullnesse in the life to come: but can wee
be

be endowed with such a grace from God, and the light of it not shine before men? Be rightly for the King, and yet ashamed to serve God, by whom the King must prosper, it is not possible? Would God therefore we would no longer be deceived; but fashion our selves to those duties of Piety, and such a behaviour as will shew honest in Soldiers, honourable in Commanders of quality, and comely in all as conscientious men and Christians; that is (having made our peace with him) that is the God of War, whose wrath hath beene the maine impediment to our successes. Wee may redeeme the Infancy of our overthrowes with the glory of a compleat victory to extinguish Usurpers. Light the Kings Torch againe, revenge him upon his Adversaries, and restore Religion, the Laws and people to their purity, authority, and freedom; In the benefit whereof we shall divide as honoured *slaves*, and our murmures *shall live*.

Prov. 10. 7.

But while we feare, and flye from men, if we turne our rage upon God, and dart defiance at Heaven, from our frequent swearing and accustomed prophanation. All the service wee can doe our Prince, that I know, will bee the same wee have done formerly; weigh him downe with our sins in a few dayes, much more then our swords will be able to raise him againe in as few yeares, and then our deeds will give our professions the lye. We have not been with, but against him; for all which disguising and bold treachery, besides destruction to our lives; for stubborn *Isaiah* (though a Prophet) must be thrown overboard, or the Vessell with all her lading will be drowned.

Our names will likewise sticke, and *David's* curse must be our best blessing, and wish, that in the next Generation we may be cleane put out, and forgotten that ever we were men. But God I trust will prevent such an evill by reforming us; and remember *us* in the midst of judgement.

I should stay here, but cannot, for duty drives me forward still; I have fourre ultimate requests, which I must needs lay downe at the Kings owne feete, and then retire with reverence.

Sir, my Petitions that crave your Audience are of the better sort; for they are counsell, which chiefly import your owne good, and therefore may (if you please) be granted.

The first entreates your owne serious care for the due payment of your men of Warre; not in their full proportions, your Cash will not always beare it: but that every man may be considered in his place, and be often receiving something. This engrossing into a few hands undoes all; Your Majestie may finde many, I meane such as can look at vertue, and travell to the reward of it; Heaven, without paying their way with silver, or purloining gold to cleare their eye sight; that may be Supervisors to your Treasurers, see their receipts disposed to a right use, and moderate betwixt your Committees, and the poore

*The profitable
results of an
Army paid.*

poore Countrey, which at last shall be sure to pay for all, and passe unpittied without strict looking too.

From hence your Courts of Warre (the Schooles of Officers) will likewise cease to be empty Pageants set out for shew, and be enrich with businesse of such authority as will not wince at faults, nor palliate crimes for want of pay, in the offenders: but looke upon them with a fiery eye, to burne up all that are infectious, with the consuming beames of Justice. For Sir, these Courts put feare into your Souldiers, into your wilder Officers, a care weanes them in generall from looser exercises, and bindes many of their houres to observation, silence, and unwonted gravity; which stealing them by degrees into the rudiments of their Calling, fits them early for great employments, and makes them wise before they are aware.

Lastly, It doubles your Commanders spirit, for it confirms his esteeme, and engrasse him in his souldiers loves, chiefly then when he feels himselfe able to reward especiall merits in particular men, sometimes out of a private purse; For as all Officers (grudging to be bountifull where they finde a man does well, above the common task that duty imposes) are reputed unworthy, and rather the heires of earth then honour. So when the occasion is present, and the will prepared, there cannot be a sharper corasive to generous soules, then when the meanes is wanting. It is true, wee are bound to reverence those whom your Majesties favour, or their owne high Births have singled from the lower Ranke; yet questionlesse, the true Nobility of mind is often found in meaner men, especially of this profession; I wish vertue could be as well entail'd upon the sonnes of Lords, as dignity and large possessions. Sir, in few words, your Generalls may glory in their copious Musters, and doe something with an Army unpaid, while men are fresh, and their hope lively: but these growing a little tyred and resty with a lingring expectation, the best will hardly fight courageously and constantly without some feeling.

The second request.

Sir, To make your War short liv'd, and fortunate, if *England* must needs be the unhappy seat of it, it will be requisite that your chiefe Captaine be selected out of the same Nation; some *John* for his valour, one that will be zealous for you, and of a Resolution able to cast all Impediments behind him; whose loyall heart (tied with a filiall love) will keepe off ruine from his Countrey, not only to serve his Prince, defend his Parents, friends, kindred, and his owne Interest: but because he knows it is a duty that Piety enjoynes him too. He that refuses to assist the common mother, is worthily disdain'd as the worst of all unnaturalls, and next the Renigado that hath denyed his faith.

This

This trust (Sir) you will finde fixt in many English-men, but Strangers will dissemble with you. The forreigner will please himselfe to graze upon your fatt soyle, while your grasse is greene and plentiful: but when that grows bare or scorched, hee'l change his Pasture. And although during his stay, the morious of this Stranger will looke often as if they were violent, seeme to presse forwards, and raise a mighty dust; yet if you marke him well, he ridde but little ground, or stops upon the sudden, like the *Olympian* Chariot, that in the midst of a halfe-wonne Race stood still in a moment, having her 4. wheels taken off as was supposed by witch craft.

Sir, while you depend upon a Stranger, you are bound to applaud his Ignorances, finde excuses for his Negligences, and honour his verry Treasons for Stratagems, mysteries of a profound understanding and Riddles, which must not be expounded but by their sequels, wherein lyes your undoing; For if hee suffers any thing to be well made up, it is with the mind of *Prothyp*, a purpose to undoe it again, because his businesse being only to enrich himselfe, hee takes procrastination for his best figure, and thinkes it wisdom to ravell out in few hours the worke perhaps of many moneths, that he may daily be spinning a new thread, and make himselfe necessary, till your treasure be exhausted; Then he either vanishes in a cloud of your Armies pre-penssed overthrow, contrived by himselfe; or if your Enemie be of his owne language, you shall perchance seeme to forset him, by some plaine dealing, and hee'l revolt.

In the last generall distresse of *Constantinople* by *Mahomet*, a deepe mouth'd *Genoa* undertooke the protection of that stately Center (the last relique of an Imperiall greatnesse) whose vast circumference was yielded before to the *Turkes* over-mastering fortune. The title of *Cesar* was thought too little for this childe of rumour, to whose high-fam'd judgement all the actions of that defence had reference; till at length upon a slight hurt, hee tooke occasion to with draw himselfe: first from the sight, and then to his Fleet, abandoning the Emperour to shifts, and that glorious City to the sacke, which hapned shortly after. If any will accuse him of basenesse or treachery in this diserron, he marvailes why they are angry, and thinkes they wrong him much. For first he answers, he was no *Grecian*. Secondly, hee had compassed his ends (his ambition for wealth and honour were quieted for that employment.) And lastly, hee left no friend behinde him, whose death or slavery could break his sleepe, or interrupt his joyes, by sleeping them in one wet houre of weeping lamentation.

Sir, It will be needlesse to set downe that this great Commander should be a Master in his Art, fitter to give then take instructions, lest his honour be drowned in the faults of another, and his life be cal'd for, to give satisfaction for a world of injuries, oppressions, and per-

Englands Dust and Askes raked up.

ties, that may perhaps be justly charged upon his Lieutenant; which for want of a discerning eye in himselfe; he cannot see, prevent, nor rectifie. Let me say (therefore) under favour Sir, that your Courtiers are not borne Souldiers, neither are great men made so by inspiration. If you finde that one amongst a thousand, that man of understanding, whom *Solomon* reports to be of an excellent spirit. Let him not escape you, but lay this burthen upon him; if he carry it long, I dare assure it shall moisten his head with many unseasonable dewes, and raine downe cares upon his heart, sufficient to deserve it; Yet such (as like growing showres in April) shall crowne the May of your Majesties happy fortune, with a prosperity that will be alwayes verdant, flowering and invincible.

If nature hath couched the degree of this Worthy so low, that loftier bloods will not stoop to his commands without envy, out of a conceit of disparagement (an evil spirit in the bosome of ambitious honour) which hath often betrayed the wildome of great and hopefull Actions into frustration and laughter. Sir, the remedy is in your selfe; your Grace may raise him higher; for wash but that Gentleman or Knight in the laver of Titles, and he comes out resplendant a Lord or Earle, found proofe against repinings.

The worst is, your Majestie perchance may get a Pensioner; for if the bounds of his estate were narrow before, tis oddes hee never enlarges them by this course; for he admires the wonderfull successe of *Alexanders* license. He knows bounty to be a most sweet & tempting vertue in a General, that would prevail. And lastly, he remembers that never any among the *Romans* that were covetous, had the consent of time, and men to make them memorably worthy, except *Vespasian*, whose niggardly defects were abundantly supplied by the Liberalities of his sonne: That *delictum humani generis*, The worlds darling, *Titus*.

Tis granted that a ripe wit, mature judgement, and much reading, are good preparatives, able to quicken much, and raise the *Gem* to a height of common notions. Yet I believe, that none ever drew stronger breath in the sharp aire of this rough faculty by the power of any weaker life, then that experience put into him. This added to the former is the diamond set in gold.

That mouth of an Army, petty Garrisons, are no more to be endured then suckers upon a tree, which being in themselves unprofitable, beguile the usefull branches of their nourishment, diffused from the roote, which languish and dye by these destroyers, that seeme to be a part of these which should not be honoured with a name, much lesse a being, & are for the most part great mens houses, should their Masters run the main hazard of the field, whose fortune commonly commands all, especially those inferiour things alwayes obedient to the Conquerour.

Sir,

Sir, My last Petition which is of greatest worth, and kneeles for favour, is an humble Suitor to your Majestie, that the ancient Religious customs of many Christian Armies now laid downe, and dead, may be revived in yours; to inflict punishment upon prophane swearing, and presumptuous blasphemy. I need not unlock the Treasury of Reason for whole Arguments to perswade convenience of this; for besides the empincelle of the vice which derides the vanity of it. Many lawes divine and humane command the observation as necessary; the neglect whereof I feare hath pleaded too long, and powerfully, to the prejudice of your Majesties designs, seeing it sufficeth not for a protection to indulgent E's, that he was good, nor though hee rebuked the evill in his sonnes. A chastisement was their due; which failing towards them from him, fell heavily upon himselfe. When the Almighty commendes his Action, and declares himselfe to be the wronged Plaintiffe, it will concerne all Magistrates to rouse and right him, not with faint, but fervent Justice. Sir, if your severity provide, that God may have his feare in a few particulars, especially this; My heart divines, that the King will shortly appeare glorious again, and re-invested in his Royalty; which precious garment may perhaps be detained as a pledge from that (most) excellent Man, till the other be restored to his (more) excellent Maker.

The Author's Protestation.

Touching my selfe, all reasonable men will believe, weighing the Kings necessities, and the exigent of his controuled power, that no desire of profit or honour brib'd me to this discourse: A higher consideration was my Baite, and the malice of the times, such as would vex ten thousand Righteous L's, and make Solomon's wife man mad, with the sight and sense of innumerable oppressions, invited me alone, and more then halfe compel'd me from my secure station of quietness and silence to act a part for the publike, and expose my selfe to a generall Encounter in rescue of the King, the Church, and the bright Angel, Truth; to all which, many blind Sodomites have threatened to offer unnatural violence, or pull the house of the Kingdome downe about our eares.

Ecclef. 7. 7.

I take God to witnesse I have not set down any thing which I either know, or can conceive not to be infallibly true; yet I wish it fuller of good stuffe, better knit, and of a finer thread, that the discreet Readers understanding might draw it on with a more perfect delight, and satisfaction. As it is I believe it will be sufficient to convince the Adversaries in conscience, that they have erred grossly: and either reconcile them by repentance, or cover them with their owne confusion as with a cloake.

And

Englands Dust and Ashes raked up.

And because I have embalmed already this Treatise with religious rears, flowing from charitable eyes, and a faithfull heart, I hope, although as mortall, it must needs dye; yet being tempered and seasoned quite through with this holy unguent, it shall not rot, although that wild hogge *Britannicus* himselte should strive to fasten his rancelling Tusshes in it.

Neither will I be vain-glorious to set a high price upon an unvalued Commodity. The world (if so much uprightness be left) may weigh and judge it; If it be found worthy, let the modest emulation of some one of the other side answer: and if he can confute it, but chiefly out of Scriptures, in whose happy walkes and aire he sees I have continued a long and very pleasing recreation. These lines being directed especially to those, who have a hope to be saved by Christ and his Doctrine, and not by *Marchivell*, the policy of a Parliament, nor their owne Inventions.

All which defences of the Adversary, I desire may be sealed with sufficient prefidents; not such as have (perhaps) flourish'd for a few yeares and ever after been recorded for hated Rebellions as the Barons Warres, the Crowning of Prince *Lewis* of France, the Treasons against *Henry* the third, and the like: but such as guarded by the generall allowance have pass'd through all times and men with an unmoled honou: and as examples of reputation and safety, have beene delivered to us for our imitation.

To which purpose, if there be any discreet man among the Pretenders, whose affable quill is accustomed to drop the sweet honey of sober truth, and sound knowledg, which carry in them properties of a more healing vertue then the Balm of *Gilead*; that will stand forth & endeavour himselte by no soule wrestling to discredit this Treatise with a faire fall. I shall by the same free play, either keep my selfe upright, and soile him by a second reply, or subscribe, and honour him; for I am not singular.

But if any Viper out of the rubbish of that heape shall fasten upon this my hand, and strive to poison it with the bitter virulency of a railing pen, I shall not doubt to shake off the venomous beast, and leave him to frye in his own fires.

For to all such, the major part I presume, who considering the equivolency of their Crimes, Rebellion, & murder, will in likelihood be offended at me as the impenitent *Jews* were long since against *Stephen*, who are said to gnash with their teeth, and run upon that Martyr to take his life, when they were not able to confute his Doctrine, nor resist the Spirit, by which he reprov'd them. It seems his Sermon was more bold then welcome, that durst tell them their faults to their faces, all plaine Truths, and such sharp Rasors, as cut the Traytors to the very hearts. To all such I say, that in the pride of their success

cess, and unwarranted greatnesse can do little else then threaten and revenge, that think even destiny it selfe (as the obedient graves, must be accomptable for their dead at the Resurrection) should be likewise at their command to deliver up all the living (whose truth they love not) to be sacrificed at the first blast of their proud Trumpet & Summons. And lastly to all such as now peradventure will be ready at the reading of this, to sell the Bear's skin while the poor beast is alive, and contented to carry it still upon his owne weake backe for a covering, though it be but a thin one.

To these, (with whom I confesse I never desire to hold fellowship) I recommend my disdaines. And being my selfe a Protestant, Souldier, and a Gentleman, I am further emboldned by these priviledges, and finally determined never to feare the malice of Usurpers, nor the violence of their extort power. Which resolution of mine I tel them (once more) is (I trust) so fixed, as by Gods assistance shall endure longer then their new Moone, whose pale light, ordained only for the nights Ruler, and (otherwise) but a weake guide, make all good men (in whom the love of their Countrey is really planted) to fight for a speedy change, that wee may behold the beauty of the day, and be warmed with the blessings of our bright Sun againe.

Till when I have taken a lesson out of *David*, whose meaning I shall study to be as perfect in, as in the words of it.

Be mercifull unto me O Lord, be mercifull unto me; for my soule trusteth in thee, and under the shadow of thy wings shall be my refuge, untill this tyranny be over-past. Psalm 57. 1.

The posture of things as they now stand by direction
of P A R L I A M E N T.

Wisdom stands bare to folly, rash vice saunts
Rejected vertue: Truth to Sycophants
Bows her contemned head: the squalled slave,
Murthers great Birth and Honour, whose deepe grave
Is digg'd by publique order; O strange chance!
The reverend Lawes are kill'd by Ordinance.
Pity presents upon a trembling knee,
Requests to pride, worth weapes to cruelty.
The golden Calf stands high: warres Sovereigne oddes,
Crownes our new States, England behold thy Gods.

F I N I S.